

# English Precis & Composition

By

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# 1

## PRECIS WRITING

### ❖ CSS Goal/Requirement of New/Revised Syllabus

#### **Precis Writing (20 marks):**

*A careful selected passage with an orientation of generic understanding and enough flexibility for compression shall be given for précising and suggesting an appropriate title. Out of the total 20 marks allocated to this question, 15 shall go to précising the text and 5 to suggesting the title.*

**REVISED SYLLABI FOR CSS COMPETITIVE EXAMINATION, CE-2016 [Updated by FEDERAL PUBLIC SERVICE COMMISSION (FPSC) on: 7th July, 2015]**

### ❖ CHAPTER OUTLINE:

1. Introduction
2. What is Précis?
3. Essentials of a Good Précis: What to Include in a Précis?
4. Avoid the Following: What to Exclude From a Précis?
5. Procedure of Précis Writing
6. Important Hints and General Guidelines Regarding Précis Writing
7. Specific Guidelines Regarding Précis Writing With Illustrations
8. Précis of Précis Writing Methods/Rules
9. Solved CSS Précis (2015-1982)
10. Unsolved Précis Exercises

only the leading points without giving  
this and the general impression of  
IN A PRÉCIS?  
relevant & not  
judicial passage.

## PRÉCIS WRITING

"Brevity is the soul of wit" —Shakespeare

### INTRODUCTION:

A précis may be defined as a summary or shortened form of a piece of writing, in which matters of detail are left out and only the important points are retained. It is a short digest of the essential facts or ideas contained in a given passage. Brevity, conciseness, or compression is thus the essence of a précis. The student must possess the judgment to be able to seize upon the essential points in a passage and leave out what is unnecessary or inessential. But he must also have an adequate vocabulary not only to understand the meaning of the given passage but to be able to express its main ideas in his own language. An ability to write a good précis is nowadays an essential qualification for working in government offices, newspaper offices, business houses, firms, etc. this ability will, therefore, be of great use and value to students even after they have passed the examination. They are advised for this reason, to try to acquire a certain degree of proficiency in the art of précis writing. Besides, Précis-writing is not only an exercise in writing concise English; it is also a very useful mental training.

### WHAT IS PRÉCIS?

The word "Précis" is the French form of English word "Precise" which in- the original Latin meant "Cut short". It is generally defined as a brief and clear statement in a connected and readable shape of the substance of a longer passage.

"Précis" is a new composition, a re-expression of another man's ideas. The capacity to make a Précis varies in individuals; and the greater the proficiency a person possesses; the deeper the impression he can create among the reading public. We can define a Précis as:

- a. A brief and clear statement, in a connected and readable shape of the substance of a longer passage.
- b. An abridgement, a summary of a subject matter, of a single document, or of a series of documents or letters on one topic.

Roughly speaking, it means an 'abstract' or a 'gist' of a longer passage or document. Thus to make a précis of a given passage amounts to extracting its main points and expressing them as clearly and in as few words as possible. Précis-writing is an exercise in compression. It is the main theme of a passage in as concise a form as possible. It should be lucid, succinct and complete. It should include all the important-points also that one may be able to grasp the main idea and the general effect of the passage summarized.

Précis-writing expresses as tersely as possible, only the main theme, shorn of all unimportant details. No strict rule can be laid down regarding the length of a précis. On the average a précis should contain a third of the number of words in the original passage. A précis must fulfill the following three requirements:

- ✓ a. It must be in the form of a continuous narrative, i.e. it must not consist of disjointed sentences.
- ✓ b. It should include all the important ideas expressed in the original passage.
- ✓ c. It should rigidly exclude all that is unimportant and irrelevant.

### ESSENTIALS OF A GOOD PRÉCIS: WHAT TO INCLUDE IN A PRÉCIS?

- ✓ 1. A good précis should give the leading thoughts and the general impression of the passage summarized. A précis that gives only the leading points without giving



the general impression of the passage epitomized is not useful. It cannot be called perfect, it is all bones and no flesh. Such a précis does not impress anyone. In précis-writing it is necessary to master completely the meaning of the given passage. The passage should be dealt with as a whole and not in pieces. The aim of the summary-writing is to convey in a few sentences the whole sense and significance of a much longer passage.

- ✓2. **A good précis should be a continuous and compact piece of prose.** It should not leave an impression on the reader that it is merely a series of disjointed sentences. As far as possible you should not use in your précis even a single sentence of the original. There is every temptation for you to borrow those sentences that are expressive but remember that they will not make good précis.
- ✓3. **A précis should be clear.** It must present the substance of the original in your own language, expressed as distinctly as possible, so as to leave no doubt as to the import of any part of the original.
- ✓4. **A précis should be precise, terse and brief.** Précis-writing means giving the essentials in the fewest possible words. Thus brevity is the very soul of a précis. It is necessary to omit from the summary several details and ornaments of expression. But no essential point of the original should be omitted. The summary should not be encumbered with any unnecessary figures of speech, illustrations or quotations. Figures of speech may be expressed in other simple words or completely left out. Quotations may also be omitted unless they form an integral part of the passage. Leave out all irrelevancies, digressions and unimportant details. Express the main idea in as few words as possible. But avoid being brief at the expense of clearness. Brevity does not imply obscurity. We should never be brief by sacrificing lucidity and clarity. A good précis should give the reader a full and adequate idea of the original passage. Brevity is useful only so far as it is compatible with completeness and clearness. A précis must not only be brief but also exact.
- ✓5. **A précis should not be sketchy.** It should be complete and contain all that is important in the original.
- ✓6. Finally learn to distinguish between what is essential to the development of the writer's thought and what is not essential to it. You should know how to separate the important thought from the mass of details in which it is embed. There is no royal road to making a précis. It is an intellectual exercise. To tear the heart out of a passage needs concentrated thought and close attention. To boil down a passage in as few words as possible is not an easy task. We can only achieve success in précis-writing if we can fully enter into the spirit of the given passage and possess enough mastery of language to be able to epitomize it in a natural and compact style.

#### ✓7. **Balance and Proportion:**

Proper proportion should be maintained while summarizing the various paragraphs of the passage. The important ideas should be given more space and the unimportant ideas should not be given undue importance.

### AVOID THE FOLLOWING: WHAT TO EXCLUDE FROM A PRÉCIS?

- ✓1. **Avoid comments of your own and other irrelevancies.** Confine yourself rigidly to the statements in the original whether you agree with them or not. A précis is not an essay. You should not criticize the views expressed in the original passage nor should you amplify them. If the original passage is about the future of democracy and the writer is of the opinion that democracy has a bright future, you should not criticize this statement. You should refrain from expressing your views on the subject. You should make a précis of the writer's views on the subject. A précis is not the place for airing your own opinions make no additions and no comments; do not insert anything



additional you may know about the subject, and do not praise or blame any statement of the original

- ✓ 2. **Avoid borrowing phrases and sentences from the original.** It should be in your own words as far as possible. Some indispensable words and phrases however can be taken. It is always risky to take whole sentences and phrases from the given passage because most of the examiners regard it as an unpardonable fault.
- ✓ 3. **Avoid emphasizing the wrong points.** This is often due to inadequate understanding of the original or to pre-conceived notions
- ✓ 4. **Avoid exceeding the prescribed length by more than five to ten words**
- ✓ 5. **Avoid bad style.** See that your sentences do not lack unity
- ✓ 6. **There is no room in a précis for colloquial expressions and rhetorical flourishes.** All redundancies of expression must be rigorously excluded. The main purport or general meaning of the passage is the first essential of a summary, conciseness is the second. The following types of details are generally not included in the précis
  - ✓ All introductory remarks.
  - ✓ Illustrations
  - ✓ Examples, anecdotes, stories.
  - ✓ Side-remarks.
  - ✓ Similes.
  - ✓ Metaphors.
  - ✓ Any statement that has been repeated

### Examples:

- ✓ • The man who hesitates is lost. *For instance, if a man goes on arguing whether he should not jump from the room of a house that has caught fire, he would, in all probability, never jump from it.*
- ✗ In this example the italicized words form an illustration and they should not be included in the précis.
- ✓ • Prevention is better than cure. *For example, if a man gets himself vaccinated, he will not fall a prey to smallpox, similarly if he nips a wicked habit in the bud, he will be spared much trouble.*
- ✗ In this example the italicized words contain two illustrations both of which should be excluded from the précis.
- ✗ • All similes and metaphors should be dispensed with in the précis. Let us take the following lines.  
 O my love is like a red, red rose  
 That is newly sprigs in June  
 O my love is like the melody  
 That is weekly played in tune.  
 While making the précis we should discard the similes and write: the lover says that his sweetheart is very beautiful.  
 If we have metaphors in the original we should exclude them from the précis.

### PROCEDURE OF PRECIS WRITING

#### ✓ 1. Reading:

First read the passage thoroughly and carefully to get a general idea of the passage. Generally one reading will not be sufficient for this purpose; read the passage carefully at

least three times to obtain a thorough grasp of its exact meaning. The more you read it, the more familiar will it become to you and the clearer will be its subject.

## 2. Detailed study of the Passage:

Further reading is now necessary to ensure that understand the details of the passage as well as its main purport. Read it now sentence by sentence and word by word. If you do not understand any difficult word or phrase, look up the meaning in a dictionary or apply your mind to it with all possible concentration. Detailed study of this kind is necessary, because a phrase, a sentence or even a single word may be of prime importance and the inability to understand it may cause you to miss the point of the entire passage.

## 3. Selection:-

Now you should decide which parts of the passage are essential and which parts are comparatively unimportant. The inessential parts can be safely omitted. This process of selection is very important. Do not select in a haphazard or mechanical way. The best guide, of course, is the subject or the main theme of the passage. You should have a clear and correct idea of the passage. Set down your ideas in brief notes – write down the title, the subject and the essential points. After this analytical study, it will be easy for you to brush aside all irrelevant and unimportant ideas and include all relevant and important ones. Conciseness, though essential, must not be secured at the expense of completeness.

## 4. Writing rough drafts:

Make a point-wise summary of main ideas. This is your first draft of the précis. It is not likely that your first attempt will be a complete success. The draft will probably be too long. In fact you may have to write out several drafts before you get the right one – coherent, compact and complete. It is a good plan to write the first draft in your own words without using the words of the original passage.

## 5. How to find the Title?

Sometimes one is asked to supply a title for a précis. While reading the original passage thinks of some word, phrase or short sentence that will sum up the main idea of the passage. Sometimes the title is supplied by what we may call the key-sentence. The key-sentences usually found either at the beginning or at the end of the passage.

But you will not always find such convenient key-sentences in the passage you have to summarize. Where such is the case the best plan for you to follow will be to get a clear idea of the subject from the passage as a whole and then sum it up under a suitable and striking heading.

The title may be in form of title and subtitle both separated by a colon, for instance the title of CSS Précis of 2012, 2014 English papers may be:

- Population Control: A State Responsibility
- Inculcation of social morality: An Essential Responsibility of Education Sector.

A short and concise title should be suggested. The title must be abridged and appropriate. For instance, if the passage is about the way in which one should talk. 'The Art of Conversation' would be good title. If the passage contrasts two things say the past and the present, we can suggest 'Past versus Present' or simply 'Past and Present' as a title. If the passage stresses the importance of something, say of books, we can suggest, 'The Importance of Books'. If the passage discusses the merits and demerits of anything, say athletics, we can suggest 'The Use and Abuse of Athletics' as a title. The title may be as terse as possible; however roughly it should be of 4 to 13 words – not exceeding the limit.



## IMPORTANT HINTS AND GENERAL GUIDELINES REGARDING PRECIS WRITING

- ✓ 1. Write down all the important points in the passage so as to form a framework of your epitome.
- ✓ 2. Write out your précis, having a general idea of the whole extract in your mind and the framework you have drawn up before you. Write as simply, clearly, and effectively as you can. The parts of your epitome should bear the same balance and proportion in relation to one another as the parts of the original. Otherwise your epitome will distort the effect.
- ✓ 3. Remember that the object of a précis is to give a true summary of the original. Add nothing to your epitome which is not in the original and omit nothing which is important.
- ✓ 4. It is usually advisable to follow the order of the original in the arrangement of ideas. But this is by no means essential. It is permissible to re-arrange the ideas in any order you please, if by so doing you can improve the logical sequence.
- ✓ 5. The précis should be approximately of the length prescribed. If you are asked to make a précis in 100 words and you make it in 150, you will be penalized. But a few words more do not matter. Where the limit of words is not given, about a third of the length of the original is usually expected. However, roughly speaking one-third  $\pm 10$  words can be the overall length of précis of given passage.
- ✓ 6. The précis must be an organic whole. Its parts must be well joined; they must be knit together indivisibly. There should be no sudden or abrupt transitions; nor there disjointed sentences: one idea should lead to the other and all the ideas must be bound up inseparably together.
- ✓ 7. The précis must be a connected whole. It may be divided into paragraphs according to changes in the subject-matter. These should not appear as separate points but should be logically joined together. The précis should be a clear and connected piece of prose.

## SPECIFIC GUIDELINES REGARDING PRECIS WRITING WITH ILLUSTRATIVE EXAMPLES

- ✓ 1. When a list of things is given in the original, a general word should be used to express the idea.

### Original:

✓ "There were dogs, cats, hens, ducks, geese and pigs barking, squealing, crowing, quacking, and growling all over the farmyard."

In compressing this, we shall convey the idea in the following manner:

### ✓ Précis:

★ *Different animals and birds were making various noises over the farmyard.*

- The number of words used here is more than one third of the original, but that is because the original passage is too short to allow a précis one-third in length. This is only an illustration to convey the technique to the student.

### Original:

✓ "Carpenters, blacksmiths, tailors, shoemakers and those engaged in similar other trades had assembled there to voice grievances and to seek redress."

In compressing this, we shall convey the idea in the following manner:

**Précis:**

✓ Artisans of various kinds had gathered to seek the redress of their grievances.

★ 2. It is useful to learn certain one-word substitutions, that is, single words which convey the meaning expressed in a group of words. (For one-word substitution see Chapter 07, Translation). → Page # 800

• "They arrived at the same time" may be written in a précis as "They arrived simultaneously".

• "You are liable to be called upon to explain your action".

This can be shortened as follows:

You are answerable for your actions.

• "This man is given to the luxuries of the table".

Shortened form: "This man is an epicure". (one with sensitive and discriminating tastes especially in food or wine)

• "You have many weaknesses. One of them is that you easily believe what people tell you and that you do not verify the facts".

This may be shortened as follows:

One of your many weaknesses is that you are too credulous. (ready to believe especially on slight or uncertain evidence)

• "Nasser is liked by the people".

Shortened form: "Nasser is popular".

• "These two words are identical in sense and meaning".

Shortened form: "These two words are synonyms".

★ 3. Among the rules given above, it has been said that figurative language should be changed into a simple and direct expression.

**Original:**

"I have gown to feel that the ambition which we preach and the success for which we prepare are very often nothing but a missing of the simple road, a troubled wandering among thorn bypaths and dark mountains."

**Precis:**

Here the second part of the sentence is written in a figurative style. That is, "road", "thorny bypaths" and "dark mountains" are not used in their literal sense. So while shortening it we have to use simple words in place of the figurative language. We may write as follows:

★ I feel that the ambition and the success which we aim at often take us away from the right path and involve us in difficulties. ★

But we must not forget that we should not use the first person pronoun. The correct way of writing, therefore, would be:

The author's feeling is that the ambition and the success which people aim at often take them away from the right path and involve them in difficulties.

Here is another example of the use of figurative language:

**Original:**

✓ And then he came. He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths, like a beam of light that pierced the



darkness and removed the scales from our eyes, like a whirlwind that upset many things but most of all the working of people's minds".

**Precis:**

In this passage the word "fresh air", "stretch ourselves and take drop breaths", "a beam of light.....darkness", "scales", "like a whirlwind" are all used in a figurative sense.

We can simplify and condense this passage in the following manner:

*And then he came. He was a powerful enlightening influence. He changed people's thinking and makes them progressive.*

Here the idea of the whirlwind upsetting many things has been conveyed by the use of the expression "powerful influence". The word "enlightening" convey the idea of "a beam of light that pierced the darkness and removed the scales from our eyes."

Consider the following examples and their brief meanings.

**Original:**

*The hand that rocked the cradle and brought up the kids had kicked the bucket.*

**Precis:**

This sentence simply means:

*The mother was dead.*

4. Sometimes a writer may have written several sentences which can be compressed into one as:

**Original:**

*Truthfulness is an important quality of greatness. Honesty is a requisite of greatness. Purity of character, too, is expected in a great man. Initiative and a spirit of enterprise are other qualities which we look for in a great man.*

**Precis:**

This passage may be compressed as follows:

*Truthfulness, honesty, purity of character, initiative and a spirit of enterprise are essential qualities of greatness.*

5. Now we take a few examples of unnecessary details which have to be eliminated from a passage.

**Examples:**

**Original:**

*Finally, a word about what a national language spoken, written, and thought might do for the theatre in Pakistan. With the new awakening in social life, the need for the common tongue is being increasingly felt. Much work is being done to hammer out a common linguistic medium. The day when it is accepted will be a great day for the Pakistani theatre, as it well be for all art in the county. But the theatre, because it's like-blood is the spoken word, will gain most.*

**Precis:**

Here the subject is the relationship between the theatre in Pakistan and a common language for the whole country. The writer wishes to point out that the theatre will gain very much if a common spoken and written language is accepted by the whole country. The second and third sentences in the passage above may, therefore, be completely ignored in writing the précis while the rest of the passage may be compressed as follows:

✓ A national language, spoken and written, can greatly benefit the theatre in Pakistan. The acceptance of a common language by the country will, therefore, be a great day for the theatre.

Now take the following passage:

**Original:**

*We are told by some ancient authors that Socrates was instructed in eloquence by a woman. I have indeed very often looked upon that art as the most proper for the female sex, and I think the universities would do well to consider whether they should not fill the rhetoric chairs with she-professors. It has been said in the praise of some men that they could talk whole hour together upon anything, but it must be owned to the honour of the other sex, that there are many among them who can talk whole hours together upon nothing*

**Precis:**

✓ Here the first sentence may be completely ignored as it merely serves to introduce the main idea of the paragraph. The student should not think that, because Socrates was a great philosopher, the name of Socrates must be brought into the précis. Again, the suggestion that she-professors should fill the chairs of rhetoric in universities need not be brought into the précis, as it is merely an illustration. The main idea when they have nothing worthwhile to talk about. There is also a comparison between men and women in this connection. Accordingly, we can shorten the passage given above in the following manner:

✓ The author regards eloquence in speech-making as an art which belongs chiefly to women. They have a great capacity that men for talking. They can talk for hours together even when they have nothing to talk about.

6. **Indirect Speech:**

As a rule a précis should be written in indirect Speech. Great care must be taken to avoid lapsing into Direct Speech – a very common fault. The Direct manner of narration should be changed into Indirect manner of speech of the original passage is in the Direct Narration.

7. **Person:**

The summary should be in Third Person. The First Person should be changed into Third Person. Thus if the original passage is in the first person you should change it into the third person while making the précis.

**Examples**

**Original:**

*"I say, first we have despised literature. What do we, as a nation, care about*



books" I say, we have despised Science. I say we have despised Art."

**Précis:**

✓ The writer said that they had despised literature, science and art.

**8. Sequence of tense:**

When the reporting verb is in the past tense, all the verbs must be changed to their corresponding past tense as:-

**Original:**

Hazlitt wrote:

"But I may say of Coleridge that he is the only person I ever knew who answered to the idea of a man of genius."

**Précis:**

The précis should be generally made in the Past Tense unless the original passage expresses some universal truth in which case the Present Tense must be used.

Hazlitt wrote that he knew only Coleridge to possess all the qualities of genius.

**9. Passage Expressing a Universal Truth**

The précis should be generally made in the Past Tense unless the original passage expresses some universal truth in which case the Present Tense must be used.

**Original:**

War is a great calamity. It is worse than famine or plague. It settles nothing but unsettles everything.

**Précis:**

✓ War is more destructive than epidemics and starvation.

**Conclusion:**

★ Here we sum up all the points which will enable you to summarize a passage in about one-third of its original length.

1. ✓ First read the passage carefully several times if necessary, to understand thoroughly its main theme or general purport.
2. ✓ Examine the passage in detail and make sure of the meaning of each sentence, phrase and word.
3. ✓ Underline the important points to be included in your précis. An important point is one which is intimately connected with the main subject and it is essential for a clear exposition of the theme.
4. ✓ Note down all the important points essential to the expression of the main theme.
5. ✓ Do not borrow phrases and sentences from the original passage. Use your own language in the précis. While words and phrases from the original may be used in the précis, whole sentences should never be lifted out of the original passage to be included in précis of the passage. Your summary should be in your own words, condensed by remodeling rather than by mere omission. See that contains all the essential points of the original but has nothing irrelevant or superfluous. Your précis should be a self-contained and connected whole.
6. ✓ Add nothing; make no comment; correct no statements. Your own comments on the ideas of the précis are absolutely forbidden. Do not express any opinion, favorable or unfavorable, about the ideas in the original passage.

7. Do not extend the limit of words prescribed. The précis should be roughly one-third of the original passage. Always prepare a rough draft first and count the words. If you find that is too long, shorten it by removing what seems non-essential and by condensing phraseology. If it turns out to be too short, read original to see what more can be added to the précis.
8. Your précis should be a connected whole and self-contained summary. It should not be divided into paragraphs.
9. Examples, illustrations, and comparison should be left out of the précis. Figures of speech should be removed and the ideas expressed in clear, direct language.
10. Do not use the direct form of speech in the précis. If the author has written in the first person pronoun using "I" and "my", you should write in the third person pronoun: "he" and "his". The précis may in such case begin thus: "The author says....." or "According to the author.....". In case the name of the author, Chesterton or Johnson or Macaulay, is given at the end of the passage, the précis should begin thus: "According to Chesterton..." or "Macaulay says....." or "Johnson expresses the view.....".
11. See that your précis is a piece of readable English and that its ideas can be understood even by a person who has not gone through the original. This is very important.
12. There should be no mistakes of spelling grammar and idiom. Your précis should be properly punctuated and paragraphed. Let the language be simple and direct.
13. Indicate the number of words in original passage and you précis at their end (Optional).
14. Although the original passage may be comprised of more than paragraph (1,2,3,4.....), However the prices should be only in one paragraph especially in CSS/Academic Exams. However in government officer, private organizations and business firms etc. the restriction is generally not followed – where précis may contain more than one paragraph if need be.
15. Supply a short title which sums up or indicated the main theme. The title should be very striking and terse.

## PRECIS OF PRECIS WRITING METHODS & RULES

### ❖ Five Steps To Make A Precis

1. **Attempt to understand the Passage by:**
  - ✓ two or four readings of the passage
  - ✓ understanding the meaning of words
  - ✓ understanding the general meaning of the passage
2. **Attempt to make the Passage Brief by:**
  - ✓ dropping unnecessary information
  - ✓ compressing the sentences
3. **Attempt to make the final Précis by:**
  - ✓ writing the first rough draft
  - ✓ taking into account the number of words polishing the rough draft into 1/3 of the original *four*
4. **Keep the following three points in mind;**
  - ✓ a précis is one third of the original. *1/3*



- ✓ a précis is written in third person.
- ✓ a précis is written in indirect Narration.
- ✓ a précis is written in simple and direct language.

3rd person  
Indirect tense

### 5. Supply a Suitable Title;

- ✓ Supply a short title which sums up or indicated the main theme.
- ✓ The title should be very striking and terse.

### ❖ Five Qualities Of A Good Precis

1. Selection (اہم نکات کا انتخاب)
2. Conciseness (اختصار)
3. Sequence (ترتیب)
4. Clearness (وضاحت)
5. Coherence (رابط)

## SOLVED CSS PRECIS (2015-1982)

$$\begin{array}{r} 165 \\ 3 \overline{) 495} \\ \underline{3} \phantom{00} \\ 19 \phantom{0} \\ \underline{18} \phantom{0} \\ 15 \phantom{0} \end{array}$$

$$\begin{array}{r} 33 \\ 15 \overline{) 495} \\ \underline{45} \phantom{0} \\ 45 \phantom{0} \\ \underline{45} \phantom{0} \\ 0 \end{array}$$

CSS 2015

Precis should be  
→ 165 words atleast

### Q2. Make a précis of the following text and suggest a suitable title.

Imminent support / favorably disposed (20)

In studying the breakdowns of civilizations, the writer has subscribed to the conclusion - no new discovery! - that war has proved to have been the proximate cause of the breakdown of every civilization which is known for certain to have broken down, in so far as it has been possible to analyze the nature of these breakdowns and to account for their occurrence. Like other evils, war has an insidious way of appearing not intolerable until it has secured such a stranglehold upon the lives of its addicts that they no longer have the power to escape from its grip when its deadliness has become manifest. In the early stages of a civilization's growth, the cost of wars in suffering and destruction might seem to be exceeded by the benefits accruing from the winning of wealth and power and the cultivation of the "military virtues"; and, in this phase of history, states have often found themselves able to indulge in war with one another with something like impunity even for the defeated party. War does not begin to reveal its malignity till the war-making society has begun to increase its economic ability to exploit physical nature and its political ability to organize manpower, but, as soon as this happens, the god of war to which the growing society has long since been dedicated proves himself a Moloch by devouring an ever larger share of the increasing fruits of man's industry and intelligence in the process of taking an ever larger toll of life and happiness; and, when the society's growth in efficiency reaches a point at which it becomes capable of mobilizing a lethal quantum of its energies and resources for military use, then war reveals itself as being a cancer which is bound to prove fatal to its victim unless he can cut it out and cast it from him, since its malignant tissues have now learnt to grow faster than the healthy tissues on which they feed.

In the past, when this danger-point in the history of the relations between war and civilization has been reached and recognized, serious efforts have sometimes been made to get rid of war in time to save society, and these endeavours have been apt to take one or other of two alternative directions. Salvation cannot, of course, be sought anywhere except in the working of the consciences of individual human beings; but individuals have a choice between trying to achieve their aims through direct action as private citizens and trying to

a force of influence that chokes or suppress freedom of movement

easily understood



achieve them through indirect action as citizens of states. A personal refusal to lend himself in any way to any war waged by his state for any purpose and in any circumstances is a line of attack against the institution of war that is likely to appeal to an ardent and self-sacrificing nature; by comparison, the alternative peace strategy of seeking to persuade and accustom governments to combine in jointly resisting aggression when it comes and in trying to remove its stimuli beforehand may seem a circuitous and unheroic line of attack on the problem. Yet experience up to date indicates unmistakably, in the present writer's opinion, that the second of these two hard roads is by far the more promising.

**Précis:**

## First Draft

1. A historical study into the causes of breakdown of civilizations reveals that the fall of civilizations has often been caused by warfare.
2. Wars have been fought until its perpetrators themselves became its victim as there can be no limited/ controlled warfare.
3. Wars have done more harms than benefits to the warring parties as in initial stages of civilization both victorious and conquered enjoyed impunity for the destruction they caused to the humanity.
4. In recent times, the wars especially the nuclear ones have become more lethal and cancerous due to advancement in modern weaponry which can annihilate the vanquished party/ victim.
5. In past the saner efforts have been made to protect civilianization from the ravages of war by two alternative ways: Individual efforts by citizens and collective efforts by state/ governments which spurt out of willingness to avoid war.
6. However, it has been experienced that the better of the two options is the one involving pre-emptive peace making strategies adopted by various governments which also focuses on addressing the root causes of the war *per se*.

**Second/ Final Draft**

A historical study into the causes of breakdown of civilizations reveals that the breakdown has been caused by warfare: war is inimical to growth of human civilization. More often than not, the wars have proved unlimited and caused great destruction to the vanquished party. Besides the quarreling parties have enjoyed impunity for the unmitigated destruction they caused. In modern age, wars have been more lethal and cancerous due to advancement in modern weaponry and dawn of nuclear age. However, humanity can be saved from the scourge of war by two ways: by individual efforts of citizens who may refuse to participate in war and by the collective efforts on the part of governments. However, it has been experienced that the better of the two options is the one involving pre-emptive peace making strategies adopted by various governments which also focuses on addressing the root causes of the war per se.

**Title: War Can Be Avoided through Joint Preemptive Peace Making Strategies by Governments of Concerned Countries.**

CSS 2014, 1979

**Q.2 Make a précis of the following passage and suggest a suitable heading. (20+5=25)**

Probably the only protection for contemporary man is to discover how to use his intelligence in the service of love and kindness. The training of human intelligence must



include the simultaneous development of the empathic capacity. Only in this way can intelligence be made an instrument of social morality and responsibility - and thereby increase the chances of survival.

The need to produce human beings with trained morally sensitive intelligence is essentially a challenge to educators and educational institutions. Traditionally, the realm of social morality was left to religion and the churches as guardians or custodians. But their failure to fulfil this responsibility and their yielding to the seductive lures of the men of wealth and pomp and power are documented by history of the last two thousand years and have now resulted in the irrelevant "God Is Dead" theological rhetoric. The more pragmatic men of power have had no time or inclination to deal with the fundamental problems of social morality. For them simplistic Machiavellianism must remain the guiding principle of their decisions - power is morality, morality is power. This over-simplification increases the chances of nuclear devastation. We must therefore hope that educators and educational institutions have the capacity, the commitment and the time to in-still moral sensitivity as an integral part of the complex pattern of functional human intelligence. Some way must be found in the training of human beings to give them the assurance to love, the security to be kind, and the integrity required for a functional empathy.

### Precis:

#### First Draft

1. The safety of man lies in the appropriate use of human intelligence which involves empathy and affection. This is both a challenge and a requirement.
2. This challenge should be taken by educators in educational institutions.
3. Earlier, the moral inculcation was deemed a function of clergy and its historically established institution i.e. church, but as they succumbed to lure of powers and pelfs for the perpetuation of their ecclesiastical clout, it rendered them irrelevant and incapacitated from contributing in social morality in an effective way.
4. Like clergymen, politicians have also failed to deliver in realm of quintessential social morality as they neither have time nor willingness for the task at hand. For them morality is power and power is morality, which has done more harms and risks the likelihood of nuclear devastation in future.
5. Although the clergy have no capacity and the politicians have no time/ commitment, however, educators and educational institutions have both capacity/commitment and time to infuse moral sensitivity to tame human intelligence. Education sector is expected to train the pupils in a way which may produce men possessed of social morality, humane love, personal integrity and human understanding.

#### Second/ Final Draft

The challenge of survival and safety of humankind requires the appropriate use of human intelligence which involves inculcation of human empathy and affection for fellow human beings. This challenge should be taken up by education sector as neither the clergy have the capacity nor the political elite have the time to take the task of social morality effectively. In past, clergy - through church - was deemed to morally train the people but it has historically failed due to its collusion with power elite which rendered them incapacitated and irrelevant from addressing the daunting task of social morality. Similarly, politicians have no time to carry out moral training of society as for them power is everything: power is morality and vice versa. It is, therefore, responsibility of education sector to morally train the people in a way which infuses ideals of social morality, humane love, personal integrity and human understanding.

**Title: Inculcation of Social Morality: An Essential Responsibility of Education Sector.**



CSS 2013

Q.2 Make a précis of the following passage and suggest a suitable heading. (20+5=25)

Culture, in human societies, has two main aspects; an external, formal aspect and an inner, ideological aspect. The external forms of culture, social or artistic, are merely an organized expression of its inner ideological aspect, and both are an inherent component of a given social structure. They are changed or modified when this structure is changed or modified and because of this organic link they also help and influence such changes in their parent organism. Cultural Problems, therefore, cannot be studied or understood or solved in isolation from social problems, i.e. problems of political and economic relationships. The cultural problems of the underdeveloped countries, therefore, have to be understood and solved in the light of the larger perspective, in the context of underlying social problems. Very broadly speaking, these problems are primarily the problems of arrested growth; they originate primarily from long years of imperialist - Colonialist domination and the remnants of a backward outmoded social structure. This should not require much elaboration European Imperialism caught up with the countries of Asia, Africa or Latin America between the sixteenth and nineteenth centuries. Some of them were fairly developed feudal societies with ancient traditions of advanced feudal culture. Others had yet to progress beyond primitive pastoral tribalism. Social and cultural development of them all was frozen at the point of their political subjugation and remained frozen until the coming of political independence. The culture of these ancient feudal societies, in spite of much technical and intellectual excellence, was restricted to a small privileged class and rarely intermingled with the parallel unsophisticated folk culture of the general masses. Primitive tribal culture, in spite of its childlike beauty, had little intellectual content. Both feudal and tribal societies living contiguously in the same homelands were constantly engaged in tribal, racial, and religious or other feuds with their tribal and feudal rivals. Colonialist - imperialist domination accentuated this dual fragmentation, the vertical division among different tribal and national groups, the horizontal division among different classes within the same tribal or national group. This is the basic ground structure, social and cultural, bequeathed to the newly liberated countries by their former over lords.

Précis:

First Draft

1. Culture of a society has two aspects: outer (practical) and inner (ideological).
2. The outer aspect is roughly an organised outcome of the inner aspect and they both constitute the social structure.
3. The occurrence of a social change is connected to and dependent on any modification that takes place in these aspects of the culture.
4. Socio-cultural problems of a country, therefore, should always be analyzed and handled keeping in mind its ideology (inner structure) and the influence of its colonial masters (external influence)!
5. Since ages, countries either had feudal or tribal culture and even now they both exist—vertically in terms of division among tribal and national groups and horizontally in form classes within tribes or a national groups. This is fundamental social and cultural structure of former colonies left behind by the colonisers.

Second/Final Draft

Culture of a society has two aspects: outer (practical) and inner (ideological). The former is roughly an organised outcome of the later and they both constitute the social structure. The occurrence of a social change is connected to and dependent on any



modification that takes place in these aspects of the culture. Socio-cultural problems of a country, therefore, should always be analyzed and handled keeping in mind its ideology (inner structure) and the influence of its colonial masters (external influence)! Since ages, countries either had feudal or tribal culture and even now they both exist—vertically in terms of division among tribal and national groups and horizontally in form classes within tribes or a national groups. This is fundamental social and cultural structure of former colonies left behind by the colonisers.

### Title: Social Structure & Socio-Cultural Problems of Former Colonies

CSS 2012

26  
14  
104  
26 x  
364 (121)

Q.2. Write a précis of the following passage and suggest a suitable title. (20+5=25)

One of the most ominous and discreditable symptoms of the want of candour in present-day sociology is the deliberate neglect of the population question. It is, or should be, transparently clear that, if the state is resolved, on humanitarian grounds, to inhibit the operation of natural selection, some rational regulation of population, both as regards quality and quantity, is imperatively necessary. There is no self-acting adjustment, apart from starvation, of numbers to the means of subsistence. If all natural checks are removed, a population in advance of the optimum number will be produced and maintained at the cost of a reduction in the standard of living. When this pressure begins to be felt, that section of the population which is capable of reflection and which has a standard of living which may be lost will voluntarily restrict its numbers, even to the point of failing to replace death by an equivalent number of new births; while the underworld, which always exists in every civilized society The failure and misfits and derelicts, moral and physical will exercise no restraint and will be a constantly increasing drain upon the national resources. The population will thus be recruited in a very undue proportion by those strata of society which do not possess the qualities of useful citizens.

The importance of the problem would seem to be sufficiently obvious. But politicians know that the subject is unpopular. The urban have no votes. Employers are like a surplus of labour, which can be drawn upon when trade is good. Militarists want as much food for powder as they can get. Revolutionists instinctively oppose any real remedy for social evils; they know that every unwanted child is a potential insurgent. All three can appeal to a Quasi-Religious prejudice, resting apparently on the ancient theory of natural rights which were supposed to include the right of unlimited procreation. This objection is now chiefly urged by celibate or childless priests; but it is held with such fanatical vehemence that the fear of losing the votes which they control is a welcome excuse for the baser sort of politicians to shelve the subject as inopportune. The socialist calculation is probably erroneous; for experience has shown that it is aspiration, not desperation, that makes revolutions.

**Précis:**

#### First Draft

1. The population question is a victim of studied neglect on the part of hesitant sociologists.
2. It is desired that State should regulate exponential growth of population on human grounds in terms of both quantity and quality.
3. As natural checks on population growth are limited, the explosive population growth may result in evaporation of already scarce thinking members of human population whose presence is indispensable for scientific advancement which may be called creative minority.
4. The population question is of sensitive nature. The politicians, businessmen, militarists, revolutionaries and clergy cannot address the unpopular issue of



demographic question. In exponential growth of population, politicians see votes, businessman see surplus labour, militarists eye recruits, revolutionaries consider every child a potential insurgent, these three popularize the religiously held right of unlimited procreation. As all the elements are unable/disinclined to address the important question of population, it is therefore responsibility of the state to regulate the population qualitatively and quantitatively.

### Second/Final Draft

The population question is a victim of studied neglect on the part of hesitant sociologists. It is desired that State should regulate exponential growth of population on human grounds in terms of both quantity and quality. As natural checks on population growth are limited, the explosive population growth may result in evaporation of already scarce thinking members of human population whose presence is indispensable – creative minority for scientific advancement. Various segments of society cannot address the unpopular and sensitive demographic question. In exponential growth of population, politicians see votes, businessman see surplus labour, militarists eye recruits, revolutionaries consider every child a potential insurgent, these three popularize the religiously held right of unlimited procreation. As all these elements are disinclined to address the important question of population, it is therefore responsibility of the state to regulate the population qualitatively and quantitatively.

**Title: Population Control: A State Responsibility**

CSS 2011

113  
3350

$14 \times 25 = 350$   
13

113 word

**Q.2 Make a précis of the given passage and suggest a suitable heading: (20+ 5 = 25)**

The Psychological causes of unhappiness, it is clear, are many and various. But all have something in common. The typical unhappy man is one who having been deprived in youth of some normal satisfaction, has come to value this one kind of satisfaction more than any other, and has, therefore, given to his life a one-sided direction, together with a quite undue emphasis upon the achievement as opposed to the activities connected with it. There is, however, a further development which is very common in the present day. A man may feel so completely thwarted that he seeks no form of satisfaction, but only distraction and oblivion. He then becomes a devotee of "Pleasure". That is to say, he seeks to make life bearable by becoming less alive. Drunkenness, for example, is temporary suicide; the happiness that it brings is merely negative, a momentary cessation of unhappiness. The narcissist and the megalomaniac believe that happiness is possible, though they may adopt mistaken means of achieving it; but the man who seeks intoxication, in whatever form, has given up hope except in oblivion. In his case the first thing to be done is to persuade him that happiness is desirable. Men, who are unhappy, like men who sleep badly, are always proud of the fact. Perhaps their pride is like that of the fox who had lost his tail; if so, the way to cure it is to point out to them how they can grow a new tail. Very few men, I believe, will deliberately choose unhappiness if they see a way of being happy. I do not deny that such men exist, but they are not sufficiently numerous to be important. It is common in our day, as it has been in many other periods of the world's history, to suppose that those among us who are wise have seen through all the enthusiasms of earlier times and have become aware that there is nothing left to live for. The man who hold this view are genuinely unhappy, but they are proud of their unhappiness, which they attribute to the nature of the universe and consider to be the only rational attitude for an enlightened man. Their pride in their unhappiness makes less sophisticated people suspicious of its genuineness; they think that the man who enjoys being miserable is not miserable.

Megalomaniac A person who have obsessive desire for power



**Précis:****First Draft:**

1. Though the psychological causes of unhappiness are numerous yet they have something in common: whoever feels unhappy has suffered the dissatisfaction of some unfulfilled desires/goals.
2. Due to that dissatisfaction he develops a sick behavior of considering that thing more important which he lacked than a number of other things and always seeks the means to get that for him. And he tends to give a unidirectional/monolith view to attainment of that goal rather than feeling pleasure in efforts/activities attached with the attainment of that goal. The achievement of those things becomes a sole source of pleasure for him.
3. And when in later life he does not manage to achieve that pleasure he develops a taste for some addiction under whose spell he feels not being affected by the absence of that pleasure i.e: the failure forces him to believe that there is an escape in absence of satisfaction. Drunkenness, megalomania and narcissism are typical courses adopted by such unhappy man.
4. To cure such psychological issues of unhappiness, the foremost thing is to convince the unhappy man that happiness is not only desirable but also possible.
5. An unhappy man needs to get rid of his irrational pride of unhappiness which is but a self-deception and momentary escape.

**Second/Final Draft:**

Though the psychological causes of unhappiness are numerous yet they have something in common: The foremost being the dissatisfaction caused by non-realization of a certain goal/desire which forces unhappy man to adopt a monolith view centered only on result of a phenomenon rather than feeling pleasure over efforts/activities involved in the process of its achieving. As a result, when in later life he does not manage to achieve that pleasure he develops a taste for some addiction like drunkenness, megalomania, narcissism, haughtiness etc. which though provide him a momentary escape yet in fact are self-delusion. To cure these psychological causes of unhappiness, it is necessary to convince the unhappy man that happiness is both desirable and possible.

**Title: Psychological Causes, Impacts and Remedies of Unhappiness**

CSS 2010

- Q2. Write a précis of the following passage in about 100 words and suggest a suitable title. (20+5)**

Of all the characteristics of ordinary human nature envy is the most unfortunate; not only does the envious person wish to inflict misfortune and do so whenever he can with impunity, but he is also himself rendered unhappy by envy. Instead of deriving pleasure from what he has he derives pain from what others have. If he can, he deprives others of their advantages, which to him is as desirable as it would be to secure the same advantages himself. If this passion is allowed to run riot it becomes fatal to all excellence, and even to the most useful exercise of exceptional skill. Why should a medical man go to see his patients in a car when the labourer has to walk to his work? Why should the scientific investigator be allowed to spend his time in a warm room when others have to face the inclemency of the elements? Why should a man who possesses some rare talent of great importance to the world be saved from the drudgery of his own housework? To such questions envy finds no

answer. Fortunately, however, there is in human nature a compensating passion, namely that of admiration. Whoever wishes to increase human happiness must wish to increase admiration and to diminish envy.

What cure is there for envy? For the saint there is the cure of selflessness, though even in the case of saints envy of other saints is by no means impossible. But, leaving saints out of account, the only cure for envy in the case of ordinary men and women is happiness, and the difficulty is that envy is itself a terrible obstacle to happiness.

But the envious man may say: 'What is the good of telling me that the cure for envy is happiness? I cannot find happiness while I continue to feel envy, and you tell me that I cannot cease to be envious until I find happiness.' But real life is never so logical as this. Merely to realize the causes of one's own envious feeling is to take a long step towards curing them.

### **Précis:**

Envy is unluckiest feature of human nature. Envious people are not only dangerous for other, but for themselves as well. In spite of being glad at what they have, they are often jealous of what others have. Envy needs to be checked as it is lethal for human excellence. The first step to cure the reasons of unhappiness is to diagnose the feeling of envy. These feelings can only be removed by appreciation and one can do this by his personal effort. Selflessness is the another remedy to cure this passion. One can get rid of envy by happiness which is though difficult but not impossible. This solution may be ineffective for the envious people because they have no control over this. Thus overcoming of envy and a sense of admiration leads toward happiness.

**Title: Envy is Source of Happiness**

CSS 2009

**Q2. Make a précis of the given passage and suggest a suitable heading. (20+5)**

From Plato to Tolstoy art has been accused of exciting our emotions and thus of disturbing the order and harmony of our moral life. "Poetical imagination, according to Plato, waters our experience of lust and anger, of desire and pain, and makes them grow when they ought to starve with drought. "Tolstoy sees in art a source of infection. "Not only in infection," he says, "a sign of art, but the degree of infectiousness is also the sole measure of excellence in art." But the flaw in this theory is obvious. Tolstoy suppresses a fundamental moment of art, the moment of form. The aesthetic experience - the experience of contemplation - is a different state of mind from the coolness of our theoretical and the sobriety of our moral judgment. It is filled with the liveliest energies of passion, but passion itself is here transformed both in its nature and in its meaning. Wordsworth defines poetry as "emotion recollected in tranquility". But the tranquility we feel in great poetry is not that of recollection. The emotions aroused by the poet do not belong to a remote past. They are "here"-alive and immediate. We are aware of their full strength, but this strength tends in a new direction. It is rather seen than immediately felt. Our passions are no longer dark and impenetrable powers; they become, as it were, transparent. Shakespeare never gives us an aesthetic theory. He does not speculate about the nature of art. Yet in the only passage in which he speaks of the character and function of dramatic art the whole stress is laid upon this point. "The purpose of playing," as Hamlet explains, "both at the first and now, was and is, to hold, as, there, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure." But the image of a passion is not the passion itself. The poet who represents a passion does not infect us with



this passion. At a Shakespeare play we are not infected with the ambition of Macbeth, with the cruelty of Richard III or with the jealousy of Othello. We are not at the mercy of these emotions, we look through them, we seem to penetrate into their very nature and essence. In this respect Shakespeare's theory of dramatic art, if he had such a theory, is in complete agreement with the conception of the fine arts of the great painters and sculptors.

### **Précis:**

From Plato to Tolstoy, art has been charged with certain accusations that it infests immorality and seductions. Plato views poetry as catalyst to unhealthy emotions and negative passions. Tolstoy even regarded art an infection which on piercing human mind waters the human longings and sentiments. He ignored the elevating experience felt by the creator of art the moment of its creation. Wordsworth's theory of recollection of emotions in poetry is not true in one sense. The pleasure which a reader feels is not of the recollected memories. He lives in the present moment and cannot feel same as the artist might have felt. Shakespeare's theory of art is appropriate in the sense that art only presents different forms of vices, virtues, feelings and experiences. It is the audience or reader who looks through them and do not associate themselves with these feelings. Art does not thrust these ideas, emotions and passions on the people. It only provides them with food for thought that can be helpful in forming their own opinion, of the things.

**Title: Art and Literature: From Plato to Tolstoy**

**CSS 2008, 1982**

**Q1. Write a précis of the following passage in about 100 words and suggest the title: (20+5)**

Objectives pursued by, organizations should be directed to the satisfaction of demands resulting from the wants of mankind. Therefore, the determination of appropriate objectives for organized activity must be preceded by an effort to determine precisely what their wants are. Industrial organizations conduct market studies to learn what consumer goods should be produced. City Commissions make surveys to ascertain what civic projects would be of most benefit. Highway Commissions conduct traffic counts to learn what constructive programmes should be undertaken. Organizations come into being as a means for creating and exchanging utility. Their success is dependent upon the appropriateness of the series of acts contributed to the system. The majority of these acts is purposeful, that is, they are directed to the accomplishment of some objectives. These acts are physical in nature and find purposeful employment in the alteration of the physical environment. As a result utility is created, which, through the process of distribution, makes it possible for the cooperative system to endure.

Before the Industrial Revolution most cooperative activity was accomplished in small owner managed enterprises, usually with a single decision maker and simple organizational objectives. Increased technology and the growth of industrial organization made necessary the establishment of a hierarchy of objectives. This in turn, required a division of the management function until today a hierarchy of decision makers exists in most organizations. The effective pursuit of appropriate objectives contributes directly to organizational efficiency. As used here, efficiency is a measure of the want satisfying power of the cooperative system as a whole. Thus efficiency is the summation of utilities received from the organization divided by the utilities given to the organization, as subjectively evaluated by each contributor.



The function of the management process is the delineation of organizational objectives and the coordination of activity towards the accomplishment of these objectives. The system of coordinated activities must be maintained so that each contributor, including the manager, gains more than he contributes.

**Précis:**

To achieve optimal level of consumer satisfaction, organization should set objective with great care while keeping in mind consumers' demands. Organization aims at the fulfillments of different demands of the consumers. Different organizations and commissions conduct research studies to ascertain these demands of the consumers/public. The success of these organizations is measured by how they come up to the demands of the people. The collective efforts result in the efficient fulfillment of collective goals. With the technological, economic, and social development, the organizations and cooperative activities have grown multipurpose. The trend of an organization headed by single authority is no longer workable/profitable. Assessment of objective and their accomplishment are essential to gauge the efficacy of an organization. The collective objective and group efforts are exerted to achieve them, for the benefit of all those who contribute in a given organization.

**Title: Enhancing Organizational Efficacy through Objectives**

CSS 2007

**Q1. Make a précis of the given passage and suggest a suitable heading. (20+5=25)**

The author of a work of imagination is trying to affect us wholly, as human beings, whether he knows it or not; and we are affected by it, as human beings, whether we intend to be or not. I suppose that everything we eat has some effect upon us than merely the pleasure of taste and mastication; it affects us during the process of assimilation and digestion; and I believe that exactly the same is true of anything we read.

The fact that what we read does not concern merely something called our literary taste, but that it affects directly, though only amongst many other influences, the whole of what we are, is best elicited, I think, by a conscientious examination of the history of our individual literary education. Consider the adolescent reading of any person with some literary sensibility. Everyone, I believe, who is at all sensible to the seductions of poetry, can remember some moment in youth when he or she was completely carried away by the work of one poet. Very likely he was carried away by several poets, one after the other. The reason for this passing infatuation is not merely that our sensibility to poetry is keener in adolescence than in maturity. What happens is a kind of inundation, or invasion of the undeveloped personality, the empty (swept and garnished) room, by the stronger personality of the poet. The same thing may happen at a later age to persons who have not done much reading. One author takes complete possession of us for a time; then another, and finally they begin to affect each other in our mind. We weigh one against another; we see that each has qualities absent from others, and qualities incompatible with the qualities of others: we begin to be, in fact, critical: and it is our growing critical power which protects us from excessive possession by anyone literary personality. The good critic, and we should all, try to critics, and not leave criticism to the fellows who write reviews in the papers- is the man who, to a keen and abiding sensibility, joins wide and increasingly discriminating. Wide reading is not valuable as a kind of hoarding, and the accumulation of knowledge or what sometimes is meant by the term 'a well-stocked mind.' It is valuable because in the process of being affected by one powerful personality after another, we cease to be dominated by anyone, or by any small number. The very different views of life, cohabiting in our minds, affect each



other and our own personality asserts itself and gives each a place in some arrangement peculiar to our self

### **Précis:**

It is ingrained in human nature that any piece of imaginative writing influences the ideological content of personality whether consciously or unconsciously. Besides giving literary pleasure, it becomes part of one's outlook. It is not true to say that poetry has more impact on adolescents. It can work the same if a mature person has not developed his ideas through extensive reading in his earlier life period. Extensive reading frees a person from the danger of being overwhelmed by any single writer. It grows one's sense of analyzing the things critically. If one imbibes different views, it broadens one's vision. One is better able to tolerate wide range of opposing ideas. Moreover, by comparing and contrasting one can evaluate different literary works according to one's own perception and personality.

### **Title: Amateur and Mature Readers**

CSS 2006

**Q1. Make a précis of the given passage and suggest a suitable heading: (20 + 5)**

It was not so in Greece, where philosophers professed less, and undertook more. Parmenides pondered nebulously over the mystery of knowledge; but the pre-Socratics kept their eyes with fair consistency upon the firm earth, and sought to ferret out its secrets by observation and experience, rather than to create it by exuding dialectic; there were not many introverts among the Greeks. Picture Democritus, the Laughing Philosopher; would he not be a perilous company for the desiccated scholastics who have made the disputes about the reality of the external world take the place of medieval discourses on the number of angles that could sit on the point of a pin? Picture Thales, who met the challenge that philosophers were numskulls by "cornering the market" and making a fortune in a year. Picture Anaxagoras, who did the work of Darwin for the Greeks and turned Pericles from a wire-pulling politician into a thinker and a statesman, Picture old Socrates, unafraid of the sun or the stars, gaily corrupting young men and overturning governments; what would he have done to these bespectacled seedless philosophizers who now litter the court of the once great Queen? To Plato, as to these virile predecessors, epistemology was but the vestibule of philosophy, akin to the preliminaries of love; it was pleasant enough for a while, but it was far from the creative consummation that drew wisdom's lover on. Here and there in the shorter dialogues, the Master dallied amorously with the problems of perception, thought, and knowledge, but in his more spacious moments he spread his vision over larger fields, built himself ideal states and brooded over the nature and destiny of man. And finally in Aristotle philosophy was honoured in all her boundless scope and majesty; all her mansions were explored and made beautiful with order; here every problem found a place and every science brought its toll to wisdom. These men knew that the function of philosophy was not to bury herself in the obscure retreats of epistemology, but to come forth bravely into every realm of inquiry, and gather up all knowledge for the coordination and illumination of human character and human life.

### **Précis:**

Earlier Greek philosophers were not interested in practicality and the world of facts. Philosophy was confined to ideas which have no concern with reality. They used to indulge in futile discussions and absurd polemics. Especially pre-Socratic philosophers were greatly interested in study of earth and other heavenly bodies and substantiated their celestial theories with observational proofs. To Plato, philosophy was not a word game having



temporary pleasure, but a thing to impact various fields of life. With Aristotle philosophy took a radical change. He treated philosophy more than mere a game of words. He used philosophy as a solution to man's various problems. He broadened the scope of it and considered philosophy as a professional business whose function was to enlighten human character and human mind.

**Title: Pragmatism of Aristotelian Philosophy**

CSS 2005

**Q1. Make a précis of the given passage and suggest a suitable heading: (20 +5)**

Basically, psychoses and neuroses represent man's inability to maintain a balanced or equated polarity in conducting his life. The ego becomes exclusively or decidedly one sided. In psychoses there is a complete collapse of the ego back into the inner recesses of the personal and collective unconscious. When he is repressed toward fulfilling some life goal and where he is further unable to sublimate himself toward another goal, man regresses into goal structures not actually acceptable to himself or to the society. Strong emotional sickness of the psychotic type is like having the shadow run wild. The entire psyche regresses to archaic, animal forms of behaviors. In less severe forms of emotional sickness there may be an accentuated and overpowering use of one of the four mental functions at the expense of the other three. Either thinking, feeling, intuiting or seeing may assume such a superior role as to render the other three inoperative. The persona may become as dominant as to create a totally one-sided ego, as in some forms of neurotic behavior. All in all, whatever the type of severity of the emotional disorder, it can be taken as a failure of the psyche to maintain a proper balance between the polarities of life. Essentially, psychoses and neuroses are an alienation of the self from its true goal of self-actualization. In this sense the culture is of no consequence. Emotional disorder is not a question of being out of tune with one's culture so much as it is of being out of tune with one's self. Consequently, neurosis is more than bizarre behavior, especially as it may be interpreted by contemporaries in the culture. This interpretation avoids the sociological question of what is a mental disorder, since form of behavior which is acceptable in one culture may be considered neurotic in other culture. To Jung, the deviation from cultural norms is not the point. The inability to balance out personal polarities is.

**Précis:**

In psychoses and neuroses man suffers from a mental ailment in which he fails to maintain balance in life. The sufferer of psychoses shackles the ego and lack of ego weakens the zest of excelling and he becomes self-centered and adopts abnormal behaviour. In psychoses, he can also suffer from emotional imbalance. Any one of the vital mental functions like thinking, feeling, intuiting or sensing starts over powering. This kind of disorder is due to the failure of self-understanding and self-control. Neuroses, emotional imbalance is not a part of cultural deviation but of psychological disorder resulting from the balance that a man fails to maintain in his life.

**Title: Psychoses and Neuroses:**

CSS 2004

**Q1. Make a précis of the given passage and suggest a suitable heading: (20+5=25)**

We're dealing with a very dramatic and very fundamental paradigm shift here. You may try to lubricate your social interactions with personality techniques and skills, but in the process, you may truncate the vital character base. You can't have the fruits without the



roots. It's the principle of sequencing. Private victory precedes Public Victory. Self-mastery and self-discipline are the foundation of good relationship with others. Some people say that you have to like yourself before you can like others. I think that idea has merit but if you don't know yourself, if you don't control yourself, if you don't have mastery over yourself, it's very hard to like yourself, except in some short-term, psych-up, superficial way. Real self-respect comes from dominion over self from true independence. Independence is an achievement. Interdependence is a choice only independent people can make. Unless we are willing to achieve real independence, it's foolish to try to develop human relations skills. We might try. We might even have some degree of success when the sun is shining. But when the difficult times come - and they will - We won't have the foundation to keep things together. The most important ingredient we put into any relationship is not what we say or what we do, but what we are. And if our words and our actions come from superficial human relations techniques (the Personality Ethic) rather than from our own inner core (the character Ethic), others will sense that duplicity. We simply won't be able to create and sustain the foundation necessary for effective interdependence. The techniques and skills that really make a difference in human interaction are the ones that almost naturally flow from a truly independent character. So the place to begin building any relationship is inside ourselves, inside our Circle of Influence, our own character. As we become independent - Proactive, centered in correct principles, value driven and able to organize and execute around the priorities in our life with integrity - we then can choose to become interdependent - capable of building rich, enduring, highly productive relationships with other people.

#### **Precis:**

Not personality but character plays a vital role in building relations. It is argued that self-independence is essential for establishment of effective social relations. It is partially true, as self-independence of an individual is possible if the individual knows himself. It is self-recognition and self-control which develops human personality. He becomes able to make independent and rational choices. This, ultimately, fortifies the character ethics on the contrary, with weak character ethics, success is always less savory and is also transitory. Strength of character always wins us laurels and provides concrete foundation for strong, productive and long lasting human relations.

**Title: Strength of Character is sine qua non for Sound and Effective Social Relations**

**CSS 2003**

#### **Q1. Make a précis of the given passage and give a suitable heading:**

(20)

If then a practical end must be assigned to a University course, I say it is that of training good members of a society. It is the art of social life, and its end is fitness for the world. It neither confines its views to particular professions on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art; heroic minds come under no rule; a University is not a birthplace of poets or of immortal authors, of founders of schools, leaders of colonies, or conquerors of nations. It does not promise a generation of Aristotle or Newtons of Napoleons or Washingtons of Raphaels or Shakespeare though such miracles of nature it has before now contained within its precincts. Nor is it content on the other hand with forming the critic or the experimentalist, the economist or the engineer, through such too it includes within its scope. But a University training is the great ordinary means to a great ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular aspirations. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them, it teaches him to see things as they are, to go right to the point, to



disentangle a skein of thought, to detect what is sophistical and to - discard what is irrelevant It prepares him to fill any post with credit, and to master any subject with facility (John H Newman)

**Précis:**

The practical goal of University education is to make the individuals fit for society. Thus it is done by inculcating so called social rules imparting particular views for particular professions. However, a university is not meant to produce men of high genius and intellect. As these great generals, scholars painters, poets conquerors, and scientist receive the inspiration from nature. University education only prunes the rough side of human behaviour. This cultivates, national sense, helps in shedding certain so called beliefs, aspires people for noble deeds, encourages self-glorification and induces sense of discerning right from wrong. It makes the society and its members acquire and maintain integrity/ professional profundity in their endeavors.

**Title: University Education: Its Scope and Objectives**

CSS 2002

**Q1. Make a précis of the given passage, also give a suitable heading": (20)**

'The official name of our species is homo sapiens; but there are many anthropologists who prefer to think of man as homo Faber-the smith, the maker of tools It would be possible. I think, to reconcile these two definitions in a third. If man is a knower and an efficient doer, it is only because he is also a talker In order to be Faber and Sapiens, Homo must first be loquax, the loquacious one. Without language we should merely be hairless chimpanzees. Indeed we should be something much worse. Possessed of a high IQ but no language, we should be like the Yahoos of Gulliver's Travels- Creatures too clever to be guided by instinct, too Self-centered to live in a state of animal grace, and therefore condemned forever, frustrated and malignant, between contented ape hood and aspiring humanity. It was language that made possible the accumulation of knowledge and the broadcasting of information. It was language that permitted the expression of religious insight, the formulation of ethical ideals, the codification to laws, It was language, in a word, that turned us into human beings and gave birth to civilization.

**Précis:**

Man has been considered as the knower (Homo Sapiens) and tool maker (Homo Faber). To fuse these two definitions of man into one, he can be termed as talker (luquax). Language is the defining characteristic of human being which distinguishes him from other creatures. Man has been acquiring knowledge through language and kept passing on it to next generations. Language has helped in enactment of laws adn formation of ethical ideals. In fact, language has given birth to human culture and civilization.

**Title: Language Gave Birth to Human Culture and Civilization**

CSS 2001

**Q2. Make a precise of the following passage in about one third of its length and suggest a suitable heading. (20)**

It was not from want of perceiving the beauty of external nature but from the different way of perceiving it, that the early Greeks did not turn their genius to portray, either in colour or in poetry, the outlines, the hues, and contrasts of all fair valley, and hold cliffs, and golden moons, and rosy lawns which their beautiful country affords in lavish abundance.



Primitive people never so far as I know, enjoy what is called the picturesque in nature, wild forests, beetling cliffs, reaches of Alpine snow are with them great hindrances to human intercourse, and difficulties in the way of agriculture. They are furthermore the homes of the enemies of mankind, of the eagle, the wolf, or the tiger, and are most dangerous in times of earthquake or tempest. Hence the grand and striking features of nature are at first looked upon with fear and dislike. I do not suppose that Greeks different in the respect from other people, except that the frequent occurrence of mountains and forests made agriculture peculiarly difficult and intercourse scanty, thus increasing their dislike for the apparently reckless waste in nature. We have even in Homer a similar feeling as regards the sea, --- the sea that proved the source of all their wealth and the condition of most of their greatness. Before they had learned all this, they called it "the Unvintagable sea" and looked upon its shore as merely so much waste land. We can, therefore, easily understand, how in the first beginning of Greek art, the representation of wild landscape would find no place, whereas, fruitful fields did not suggest themselves as more than the ordinary background. Art in those days was struggling with material nature to which it felt a certain antagonism.

There was nothing in the social circumstances of the Greeks to produce any revolution in this attitude during their greatest days. The Greek republics were small towns where the pressure of the city life was not felt. But as soon as the days of the Greeks were over, the men began to congregate for imperial purposes into Antioch, or Alexandria, or lastly into Rome, than we seek the effect of noise and dust and smoke and turmoil breaking out into the natural longing for rural rest and retirement so that from Alexander's day ..... We find all kinds of authors --- epic poets, lyricist, novelists and preachers --- agreeing in the precise of nature, its rich colours, and its varied sounds

*Mohaffy: Rambles in Greece)*

### **Précis:**

Primitive people, in general, were unaware of aestheticism. They did not enjoy the beauty offered by nature through her different phenomena because they considered nature an obstacle in the way of human socio-economic progress. Greeks also thought about the nature in the same way. Nature was antagonistic in its existence as forests could serve a hiding for invaders; mountains were a reason for earthquakes and a hindrance in the way of cultivation etc. Their attitude towards grand objects of nature changed when they started to realize the difference between the life of a metropolitan and that of a village during and after Alexander's regime. The people, for the first time, felt the pressure and din of city life as opposed to the relaxation and serenity of the rural life. Post-Homeric writers and artists realized the soothing element in nature and they started projecting it with all its healing effects in writing and art.

### **Title: Greek's Attitude towards Grand Objects of Nature:**

CSS 2000

**Q2. Make a précis of the following passage in about one third of its length. Suggest a suitable title also. (20)**

Besant describing the middle class of the 19th century wrote "In the first place it was for more a class apart. In no sense did it belong to society. Men in professions of any kind (except in the Army and Navy) could only belong to society by right of birth and family connections; men in trade—bankers were still accounted tradesmen—could not possibly belong to society. That is to say, if they went to live in the country they were not called upon by the county families and in the town they were not admitted by the men into their clubs or by ladies into their houses... The middle class knew its own place, respected itself, made its own society for itself, and cheerfully accorded to rank the deference due."

Since then, however, the life of the middle classes had undergone great changes as their numbers had swelled and their influence had increased.

Their already well-developed consciousness of their own importance had deepened. More critical than they had been in the past of certain aspects of aristocratic life, they were also more concerned with the plight of the poor and the importance of their own values of society, thrift, hand work, piety and respectability. Above all they were examples of ideal behavior for the guidance of the lower orders. There were divergences of opinion as to what exactly was respectable and what was not. There were, nevertheless, certain conventions, which were universally recognized: wild and drunker behaviors were certainly not respectable, nor were godlessness or avert promiscuity, not an ill-ordered home life, unconventional manners, self-indulgence or flamboyant clothes and personal adornments.

#### **Précis:**

During nineteenth century middle class was not considered a part of mainstream society. Even professionals were not admitted in the main stream of society. The middle class respected their members and lived happily. With the increased in their influence, magnitude of middle classes increased. They became more concerned about the condition of the poor and values of thrift, work and piety that are helpful for guiding the poor. They were not only respectable but also had diversity of opinion.

**Title: Emergence of Middle Class**

CSS 1999

**Q.1 Make a précis of the following passage in about one third of its length and suggest a suitable title: (20+5=25)**

To have faith in the dignity and worth of the individual man as an end in himself, to believe that it is better to governed by persuasion selfish and contentious spirit, to believe that in the long run all values are inseparable from the love of truth and the disinterested search for it, to believe that knowledge and the power it confers should be used to promote the welfare and happiness of all men, rather than to serve the interests of those individuals and classes whom fortune and intelligence endow with temporary advantage - these are the values which are affirmed by the traditional democratic ideology. The case of democracy is that it accepts the rational and humane values as ends and proposes as the means of realizing them the minimum of coercion and the maximum of voluntary assent. We may well abandon the cosmological temple in which the democratic ideology originally enshrined these values, without renouncing the faith it was designed to celebrate. The essence of that faith is belief in the capacity of man, as a rational and humane creature to achieve the good life by rational and humane means. The chief virtue of democracy, and the soul reason for cherishing it is that with all its faults it still provides the most favourable condition for achieving that end by those means.

#### **Précis:**

The democratic ideology is centered on inherent dignity of man, inspiring individual passion for struggle, love for truth, welfare of general masses, not restricted to privileged few. Democracy upholds rational and humanistic values and tries to get it executed with more by consent and less by force. It is not essential to follow the ways and means to achieve the democratic values by following original teachers of democracy. The main thing is faith in human capacity as rational human being. Democracy is the most effective and congenial form of government for achieving desired goals.

**Title: Democratic Ideals**



CSS 1997

**Q.1 Make a précis of the following passage and suggest a suitable title:** (25)

When you see a cockroach or a bed bug your first reaction is one of disgust, and that is immediately followed by a desire to exterminate the offensive creature. Later, in the garden, you see a butterfly or a dragonfly, and you are filled with admiration as its beauty and grace.

Man's feelings towards insects are ambivalent. He realizes that some of them for example, flies and cockroaches are threats to health. Mosquitoes and tsetse flies have in the past sapped the vitality of entire tribes or nations. Other insects are destructive and cause enormous losses. Such are locusts, which can wipe out whole areas of crops in minutes; and termites, whose often insidious ravages, unless checked at an early stage, can end in the destruction of entire rows of houses.

Yet men's ways of living may undergo radical changes if certain species of insects were to become extinct. Bees, for example, pollinate the flowers of many plants which are food sources. In the past, honey was the only sweetening agent known to man in some remote parts of the world. Ants, although they bite and contaminate man's food, are useful scavengers which consume waste material that would otherwise pollute the environment.

Entomologists who have studied insect fossils believe them to have inhabited the earth for nearly 400 million years. Insects live in large numbers almost everywhere in the world, from the hottest deserts and the deepest caves to the peaks of high mountains and even the snows of the polar caps.

Some insect communities are complex in organization, prompting men to believe that they possess an ordered intelligence. But such organized behaviour is clearly not due to developed brains. If we have to compare them to humans, bee and ant groups behave like extreme totalitarian societies. Each bee or ant seems to have a determined role to play instinctively and does so without deviation.

The word "instinct" is often applied to insect behaviour. But some insect behaviour appears so clever that one tends to think that some sort of intelligence is at work. For example, the worker bee, upon returning to the hive after having found a new source of nectar, communicates his discovery by a kind of dance which tells other worker bees the direction and distance away of the nectar.

**Precis:**

The insects that have inhabited the earth for nearly 400 million years ago are universally found in the world. They are liked and disliked by variety of reasons. Mosquitoes and tsetse flies are the objects of disgust because of their destructiveness. Locusts can harm crops, termites may ravage houses, but despite the ravages they play some useful role as honey does. Ants that contaminate food consume the waste that may affect the environment. Some insects have lessons for humankind, they teach tolerance and order. They exchange information with their fellow beings by different physical symbolic gestures.

**Title: Insects, Environment and Humans**

CSS 1996

**Q.1 Make a Précis of the following in about 125 words and suggest a suitable title:** (20+5=25)

Along with the new revelations of science and psychology, there have also occurred distortions of what is being discovered. Most of the scientists and psychologists have

accepted Darwin's theory of evolution and his observations on "Survival of the fittest" as a final word. While enunciating his postulate on the concept of the fittest, Darwin primarily projected physical force as the main criterion, and remained unmindful of the culture of mind. The psychologist, on the other hand, in his exclusive involvement with the psyche, has overlooked the potential of man's physical self and the world outside him. No synthesis has been attempted between the two with the obvious result of the one being sacrificed at the altar of the other. This has given birth to a civilization which is wholly based on economic considerations, transforming man into a mere "economic being" and limiting his pleasure and sorrows to sensuous cravings.

With the force of his craft and guns, this man of the modern world gave birth to two cannibalistic philosophies, the cunning capitalism and the callous communism. They joined hands to block the evolution of man as a cultural entity, denuding him of the feelings of love, sympathy, and humanness. Technologically, man is immensely powerful, culturally, he is the creature of stone age as lustful as ever and equally ignorant of his destiny. The two world wars and the resultant attitudes display harrowing distortion of the purposes of life and power. In this agonizing situation the scientist, is harassing forces of nature, placing them at the feet of his country's leaders, to be used against people in other parts of the world. This state of his servility makes the functions of the scientist appear merely to push humanity to a state of perpetual fear and lead man to the inevitable destruction as species with his own inventions and achievements. The irrational situation raises of religion, the conduct of politician who is directing the course of history, and the future role of man as a species. There is an obvious mutilation of the purpose of creation, and the relationship between Cosmos. Life and Man is hidden from eyes; they have not been viewed collectively.

#### **Precis:**

Advancement in science and technology, psychology and economics have caused more harms than benefits to human relation in the world and Darwin's "survival of the fittest" hinged solely upon the physical force the psychologist's on over emphasized psyche. No attempt had been made to correlate these two concepts. Resultantly, they gave birth to a civilization whose be all and end all was economics and unchecked materialism at the cost of culture and human welfare/values. The introduction of the new element of craft and guns generated capitalism and communism. These forces hampered evolutionary process of culture. Technological and cultural development did not march currently. Technological advancement made man powerful but culturally he lagged behind. The two world wars gave new orientations to the scientific knowledge and it continued to produce terror and fear for the mankind. This irrational attitude has serious repercussions for the humanity.

**Title: Ignorance of Cultural Evolution and Its Repercussions.**

CSS 1993

**Q.1 Make a Précis of the following passage, and suggest a suitable title: (20+5=25)**

The best aid to give is intellectual aid, a gift of useful knowledge. A gift of knowledge is infinitely preferable to a gift of material things. There are many reasons for this. Nothing becomes truly one's own except on the basis of some genuine effort or sacrifice. A gift of material goods can be appropriated by recipient without effort or sacrifice: it therefore rarely becomes his own and is all too frequently and easily treated as a mere windfall. A gift of intellectual goods, a gift of knowledge, is a very different matter. Without a genuine effort of appropriation on the part of the recipient there is no gift. To appropriate the gift and to make it one's own is the same thing, and neither moth nor rust doth corrupt. The gift of material goods makes people dependent, but the gift of knowledge also has far more lasting effects and is far more closely relevant to the concept of "development." Give a man a fish, as the



saying goes, and you are helping him little bit for a very short time, teach him the art of fishing, and he can help himself all his life. Further, if you teach him to make his own fishing net. You have helped him to become not only self-supporting, but also self-reliant and independent man and businessman.

This, then should become the ever increasing preoccupation of the generous supply of the appropriate intellectual gifts, gifts of relevant knowledge on the methods of self-help. This approach, incidentally, has also the advantage of being relatively cheap of making money to a long way. For 100/- you may able to equip one man with certain means of production, but for the same money you may well be able to teach, a hundred men to equip themselves. Perhaps a little pump-priming by way of material goods will in some cases, be helpful to speed the process of development (E.F Schumacher).

### **Précis:**

In Schumacher's opinion intellectual aid is far more valuable than the material gifts which are of transitory nature. But to achieve a gift of knowledge, one is required to make genuine efforts. It is preferable to teach a man the art of fishing than to give him fish. Intellectual aid programmes make the people free, independent, self-supporting and self-reliant. At the cost of a material gift for one man, we can train a hundred men how to raise their own means of production. It is stated that intellect can help contribute significantly in human development.

**Title: Advantages of Intellectual Assistance Programmes.**

**CSS 1992**

**Q.1 Write a Précis of the following passage and suggest a suitable title: (20+5=25)**

Throughout the ages of human development men have been subjected to miseries of two kinds; those imposed by external nature, and, those that human beings misguidedly inflicted upon each other. At first, by far the worst evils were those that were due to the environment. Man was a rare species, whose survival was precarious. Without the agility of the monkey, without any coating of fur, he has difficulty in escaping from wild beasts, and in most parts of the world could not endure the winters cold. He had only two biological advantages: the upright posture freed his hands, and intelligence enabled him to transmit experience. Gradually these two advantages gave him supremacy. The numbers of the human species increased beyond those of any other large mammals. But nature could still assert her power by means of flood and famine and pestilence and by exacting from the great majority of mankind incessant toil in the securing of daily bread.

In our own day our bondage to external nature is fast diminishing, as a result of the growth of scientific intelligence. Famines and pestilence still occur, but we know better, year by year, what should be done to prevent them. Hard work is still necessary, but only because we are unwise; given peace and co-operation, we can, whenever we choose to exercise wisdom, be free of many ancient forms of bondage to external nature.

But the evils that inflict upon each other have not diminished in the same degree. There are still wars, oppressions, and hideous cruelties, and greedy men still snatch wealth from those who are less skillful or less ruthless than themselves. Love of power still leads to vast tyrannies, or to mere obstruction when its grosser forms are impossible. And fear deep scarcely conscious fear is still dominant motive in very many lives.

### **Précis:**

Since ages, mankind has been suffering from two excessives: one, at the hands of natural calamities, the other caused by the man's oppression against his fellow being. He

manages to attain supremacy over wild beasts due to biological advantages: free hands to toil and intelligence to transmit experience. He has successfully dealt with floods, famines and pestilences for securing his daily bread. In the modern times, with hard work and scientific methods we can better overcome the furies of external nature. But it is pity that man's exploitation by man still continues. Lust for power and wealth has resulted in wars, oppressions and ruthless atrocities. For the development and establishment of a congenial society it is essential that the exploitation man by man must end at the earliest.

**Title: Cases of Human Depravity.**

CSS 1991

**Q.1 Make a Précis of the following passage and suggest a suitable title:**

Generally, European trains still stop at borders to change locomotives and staff. This is often necessary. The German and French voltage system are incompatible. Spain—though not Portugal—has a broad gauge track. English bridges are lower than elsewhere, and passengers on German trains would need a ladder to reach French Platforms twice as high as their own. But those physical constraints pale in comparison to an even more formidable barrier national chauvinism. While officials in Brussels strive for an integrated and efficiently run rail network to relieve the French, Germany and Italy are working feverishly to develop their expensive and mutually incompatible high-speed trains.

**Précis:**

The rail system in Europe suffers many technical incompatibilities that hinder the smooth functioning of service. The incompatibilities of system range from difference in track systems to structure of railway stations. These constraints are being looked into by the officers and efforts are at foot to remove it, however, the stark nationalism of these countries is great hurdle in their way.

**Title: Incompatibilities of Railway System in Europe and Nationalism**

CSS 1990

**Q.1 Write a Précis of the following passage and suggest a suitable title. (20+5=25)**

Not all the rulers signed the Instrument of Accession at once. Afraid that the Socialist Congress Party would strip him of his amusements flying, dancing girls and conjuring delights which he had only just begun to indulge since he had only recently succeeded his father to the throne, the young Maharajah of Jodhpur arranged a meeting with Jinnah. Jinnah was aware that both Hindu majority and geographical location meant that most of the Princely states would go to India, but he was gratified by the thought that he might be able to snatch one or two from under Patel's nose. He gave Jodhpur a blank sheet of paper.

"Write your conditions on" then he said, "and I'll sign it".

Elated, the Maharajah returned to his hotel to consider. It was an unfortunate move on his part, for V.P. Menon was waiting for him. Menon's agents had alerted him to what Jodhpur was up to. He told the young ruler that his presence was requested urgently at Viceroy's House, and reluctantly the young man accompanied him there. The urgent summons had been an excuse, and once they had arrived, Menon had to go on a frantic search for viceroy, and tell him what had happened. Mount Batten responded immediately. He solemnly reminded Jodhpur that Jinnah could not guarantee any conditions he might make, and that accession to Pakistan would spell disaster for his state, at the same time, he assured him that accession to India would but automatically mean end of his pleasure. Mountbatten left him alone with Menon to sign a provisional agreement.



**Précis:**

Maharaja was terribly afraid of congress. He approached Jinnah who gave him a blank paper for his conditions of accession. Before the Maharaja could consider Jinnah's offer, V.P. Menon managed to have his meeting with Viceroy Mountbatten. Menon had already briefed Mountbatten about the Maharaja's intentions. Mount Batten assured him that accession to India would not mean to end to his pleasures and warned him that his accession to Pakistan would mean disaster to his state. He forced Maharaja to sign a provisional agreement with India.

**Title: Connivance of Mountbatten In Forcible Accession of Jodhpur to India.**

CSS 1989

**Q.1 Write a Précis of the following and suggest a suitable title:**

(20+5=25)

"THE GREATEST civilization before ours was the Greek. They, too, lived in a dangerous world. They were a little civilized people, surrounded by barbarous and always threatened by the greatest Asian power Persia. In the end they succumbed, but the reason they did was not the enemies outside were too strong, but that their spiritual strength had given way. While they had it, they kept Greece unconquered. Basic to all Greek achievements was freedom. The Athenians were the only free people in the world. In the great empires of antiquity, Egypt, Babylon, Abyssinia and Persia splendid though they were with riches and immense power, freedom was unknown. The idea it was born in Greece and with it Greece was able to prevail against all the manpower and wealth arrayed against her. At Marathon and at Salamis overwhelming numbers of Persians were defeated by small Greek forces. It was proved there that one free man was superior to many submissively obedient subjects of a tyrant. And Athens, where freedom was the dearest possession, was the leader in those amazing victories.

Greece rose to the very height, not because she was big, she was very small, not because she was rich, she was very poor, not even because she was wonderfully gifted. So doubtless were others in the great empires of the ancient world who have gone their leaving little for us. She rose because there was in the Greeks the greatest spirit that moves in humanity, the spirit that sets men free."

**Précis:**

Greeks were great patriots and independent nation that even barbarous tribes and the Persians could not harm the civilization. The Athenians were free people when the rich and powerful nations like Egypt, Babylon, Abyssinia and Persia were slaves. The Greeks succumbed to Persia when their spiritual power declined. Later they defeated their far more powerful enemy, the Persians at Marathon and Salamis. Poverty did not come in their way because they were possessed of the greatest spirit, the spirit of freedom that liberate men from all clutches and subjugation.

**Title: Spirit of Freedom in Greek Civilization**

CSS 1988

**Q.1 Write a précis of the following passage and suggest a suitable title:**

The touring companies had set up their stages, when playing of town folks and not for the nobility in the large inn yards where the crowd could sit or stand around the platform and the superior patrons could seat themselves in the galleries outside the bedrooms of the inn. The London theatres more or less reproduced this setting; though they were usually

round or oval in shape and stage was more than a mere platform having entrances at each side, a curtained inner stage and an upper stage or balcony. For imaginative Poetic drama, this type of stage had many advantages. There was no scenery to be changed; the dramatist could move freely and a swiftly form place. Having only words as his command, he had to use his imagination and compel his audience to use theirs. The play could move at great speed. Even with such limited evidence as we possesses, it is not hard to believe that Elizabeth audience, attending a poetic comedy, found in the theatre an imaginative experience of richness and intensity that we cannot discover in our own drama.

**Précis:**

There were peculiar stage settings for town people in Elizabethan theatre. The London theatre followed this setting but with round and oval shape with entrances at each side like amphitheater/coliseum. There wasn't any scene to be changed. The dramatist could move freely and swiftly with words at command. The Elizabethan audience enjoyed it with their imagination, a thing rare in our drama.

**Title: Elizabethan Theatre.**

CSS 1987

**Q.1 Make a Précis of the following passage and suggest a suitable title: (20+5=25)**

The incomparable gift of brain, with its truly amazing powers of abstraction, has rendered obsolete the slow and sometimes clumsy mechanism utilized by evolution so far. Thanks to the brain alone, man, in the course of thousand of years for animals to achieve the same result through the processes of evolution. Thanks to the brain alone, the range of our sensory organs has been increased a million fold; for beyond the wildest dreams; we have brought the moon within thirty miles of us, we see the infinitely small and see the infinitely remote; we hear the inaudible; we have dwarfed distance and killed physical time. We have succeeded in understanding them thoroughly. We have put to shame the radius and lime consuming methods of trial and error used by Nature, because Nature has finally succeeded in producing its masterpieces in the shape of the human brain. But the great laws of evolution are still active, even though adaptation has lost its importance as far as ourselves if we misunderstand the meaning and the purpose of our victories. And we are free to forge ahead, to prolong evolution, to cooperate with God if we perceive the meaning of it all, if we realize that it can only be achieved through a whole hearted effort toward moral and spiritual developments. Our freedom of which we may be justly proud, affords us the proof that we represent the spearhead of revolutions; but it is up to us to demonstrate, by the way in which we use it, whether we are ready yet to assume the tremendous responsibility which has befallen us almost suddenly.

**Précis:**

Human intelligence have proved the most cherished and advantages on faculty for the progress of mankind especially in scientific realms. It possesses amazing and incomparable powers. Thanks to human brain that man has conquered time and space. One can see the infinitely small and remote things/phenomena with scientific devices. We can hear inaudible. Man must endeavour for steady progress of evolution. It depends upon him to make the right use of science. In case of its misuse, he will bring destruction upon himself



The right use of human intelligence/science can only be ensured if man works for his moral loftiness and spiritual development.

**Title: Human intelligence, Advancement in Science and Need for Spiritual Development**

CSS 1986

**Q.1 Write a Précis of the following passage, suggesting a suitable title: (20+5=25)**

One of the fundamental facts about words is that the most useful ones in our language have many meanings. That is partly why they are so useful; they work overtime. Think of all the various things we mean by the word "foot" on different occasions: one of the lower extremities of all human body, a measure of verse, the ground about a tree, twelve inches, the floor in front of the stair. The same is true of nearly every common noun or verb.

Considering the number of ways of taking a particular word, the task of speaking clearly and being understood would seem pretty hopeless if it were not for another very important fact about language. Though a word may have many senses, these senses can be controlled, up to a point, by the context in which the word is used. When we find the word in a particular verbal setting we can usually decide quite definitely which of the many senses of the word is relevant. If a poet says his verse has three feet, it doesn't occur to you that he could mean it's a yard long or is three legged (unless perhaps you are a critic planning to puncture the poet with a pun about his "lumping verse"). The context rules out these maverick senses quite decisively.

**Précis:**

The useful words in language carry myriads of meanings. The word "foot" has different meanings on different occasions. The same is the case of most of common nouns and verbs. Therefore, the relevant senses of words depend upon the context in which they are used. When a poet talks of the verse having certain feet, it wouldn't mean a particular length but poetic diction, rhythm and sounds of words.

**Title: Relation of words with context.**

CSS 1985

**Q.1 Make a Précis of the following passage and suggest a suitable title: (20+5=25)**

Climate influences labour not only by enervating the labourer or by invigorating him, but also by the effect it produces on the regularity of his habits. Thus we find that no people living in a very northern latitude has ever possessed that steady and unflinching industry for which the inhabitants of temperate regions are remarkable. In the more northern countries, the severity of the weather, and at some seasons, the efficiency of light, render it impossible for the people to continue their usual out of door employment. The result is that the working classes, being compelled to cease from their ordinary pursuits, are rendered prone to desultory habits, the chain of their industry is, as it were, broken and they lose that impetus which long continued and uninterrupted practices never fails to give. Hence there arises a national character more fitful and capricious than that possessed by a people whose climate permits the regular exercise of their ordinary industry. Indeed so powerful is this principle that we perceive its operations even under the most opposite circumstances. It would be difficult to conceive a greater difference in government, laws, religions, and manners, than that which distinguishes Sweden and Norway. On the one hand from Spain

and Portugal on the other. But these four countries have one great point in common. In all of them, continued agricultural industry is impracticable. In the two southern countries, labour is interrupted by the dryness of the weather and by the consequent state of the soil. In the northern countries, the same effect is produced by the severity of the winter and the shortages of the days. The consequences are that these four nations, though so different in other respects, are all remarkable for a certain instability and fickleness of character.

**Precis:**

Climatic conditions greatly affects the working of the inhabitants of a region, their habits and character. Since the people of the northern countries are hampered by severity of weather and deficiency of daylight, they do not possess that will for hard and steady work as that of the people from temperate zones, whose climate permits them regular exercise of their routine industry. Sweden, Norway, Spain and Portugal share one common feature with one another that there sustained agricultural productivity is impracticable. Hence they share the consequent national trait of political instability and capriciousness of character.

**Title: National Character and Climate Factor.**

CSS 1984

**Q.1 Write a Precis of the following passage and suggest a suitable title: (20+5=25)**

It is no doubt true that we cannot go through, life without sorrow. There can be no sunshine without shade. We must not complain that roses have thorns, but rather to grateful that thorns bear flowers. Our existence here is so complex that we must expect much sorrow and much suffering. Many people distress and torment themselves about the mystery of existence. But although a good man may at times be angry with the world, it is certain that no man was ever discontented with the world who did his duty in it. The world is a looking glass; if you smile, it smiles, if you frown, it frowns back. If you look at it through red glass, all seems red and rose, if through blue, all blue; if through a smoked one, all dull and dingy. Always try' then to look at the bright side of things, almost everything in the world has a bright side. There are some persons whose smile, the sound of whose voice, whose very presence seems like a ray of sunshine and brightness a whole presence seems like a ray of sunshine and brightness a whole room. Greet everybody with a bright smile, kind words and a pleasant welcome. It is not enough to love those who are near and dear to us. We must show that we do so. While however, we should be grateful, and enjoy to the full the innumerable blessings of life, we cannot expect to have sorrows and anxieties. Life has been described as a comedy to those who think, and tragedy to those who feel. It is indeed a tragedy at times and comedy very often, but as a rule, it is what we choose to make it. No evil, said Socrates, can happen to a good man, either in life and Death.

**Precis:**

Life is full of light of happiness and darkness of sorrow. Man cannot banish sorrow from his life altogether. It is complementary to joy. However if he goes ahead constructively and courageously, he can stimulate the forces of accomplishment. The surest truth is that the world is a looking glass. Life would give us delight if we desire/hope so; it would give us dismay if we adopt a pessimist and cynic way of life. Life gives us no more than we give it. We should see the brighter side of things. Man is the master of his fate and can make it a hell or heaven by his own actions/choices. If man adhere to goodness, no evil can come to him.

**Title: Man the Architect of His Fate,**



**Q.1 Write a Précis of the following passage and Suggest a Suitable title. (20+5=25)**

Rural development lies at the heart of any meaningful development strategy. This is the only mechanism to carry the message to the majority of the people and to obtain their involvement in measures designed to improve productivity levels. Rural population exceeds 70 percent of the total population of the country, despite a rapid rate of urbanization. Average rural income is 34 percent less than per capita urban income. A large part of under employment is still concealed in various rural activities particularly in the less developed parts of the country. For centuries, the true magnitude of poverty has been concealed from view by pushing a large part of it to the rural areas. This set in motion a self-perpetuating mechanism. The more enterprising and talented in the rural society migrated to the cities in search of dreams which were seldom realized. Such migrants added to urban squalor. The rural society itself has in this way systematically been denuded to its more enterprising elements. As rural areas developed the character of huge and sprawling slum. Development in the past has touched rural scene mainly via agricultural development programmes. These are essential and would have to be intensified. Much more important is a large scale rural water supply and village electrification as a part of the change in the physical environment and primary education and primary health care as the agents of social change. The task is to provide modern amenities as an aid for bringing into motion the internal dynamics of the rural society on the patch leading to increase in productivity and self-help, changing the overall surrounding, while preserving coherence, integrated structure and the rich cultural heritage of the rural society.

**Precis:**

Rural development means the uplift of village population that usually suffers from privation and deprivation of physical and social infrastructure. The migration of dejected but talented villagers to cities did not improve their lot, rather it resulted in urban overload. The prosperous villagers carved their successful way in the urban set-up but this trend reduced their villages to sprawling slums. The rural areas must be provided with all modern amenities which lead to increase in production, rise in the standard of living and overall prosperity of the country.

**Title: Rural Uplift is Key to Meaningful Developmental Strategy**

## PRÉCIS EXERCISES

### PRÉCIS EXERCISE 1

**Q: Make a précis of the following passage in about one third of its length and suggest a suitable title. (20)**

Lying is indeed an accursed vice. We are men, and we have relations with one another only by speech. If we recognized the horror and gravity of an untruth, we should more justifiably punish it with any other crime. I commonly find people taking the most ill-advised pains to correct their children for their harmless faults and worrying them about heedless acts which leave no trace and have no consequences. Lying and in a lesser degree obstinacy - are, in my opinion, the only faults whose birth and progress we should consistently oppose. They grow with a child's growth and once the knack of lying it is difficult

to imagine how impossible it is to correct it. Whence it happens that we find some otherwise excellent men subject to this fault and enslaved by it.

If, like the truth, falsehood had only one face, we should know better where we are, for we should then like the opposite of what a liar said to be the truth. But the opposite of a truth has a thousand shapes and a limitless field.

The Pythagoreans regard good as certain and finite, and evil as boundless as uncertain. There are a thousand ways of missing the bull's eye, only one of hitting it. I am by no means sure that I could induce myself to tell a brazen and deliberate lie even to protect myself from the most obvious and extreme danger. An ancient father says that we are better off in the company of a dog we know than in that of a man whose language we do not understand. Therefore, those of different nations do not regard one another as men, and how much less friendly is false speech than silence. (Montaigne) (CSS 1998)

## PRÉCIS EXERCISE 2

**Q.1 Make a Précis of the following in about 125 words and suggest a suitable title:**

"Education does not develop autonomously; it tends to be a mirror of society and is seldom at the cutting edge of social change, it is retrospective, even conservative, since it teaches the young what others have experienced and discovered about the world. The future of education will be shaped not by educators, but by changes in demography, technology and the family. Its ends are likely to remain stable, but its means are likely to change dramatically."

"Schools, colleges and universities will be redefined in fundamental ways: who is educated, how they are educated, where they are educated all are due for upheaval. But their primary responsibility will be much the same as it is now: to teach knowledge of languages science history, government, economics, geography, mathematics and the arts, as well as the skills necessary to understand today's problems and to use it technologies. In the decades ahead, there will be a solid consensus that, as Horace Mann, an American educator, wrote in 1886, "(Intelligence is a primary ingredient in the wealth of nations." In recognition of the power of this idea, education will be directed purposefully to develop intelligence as a vital national resources.")

"Even as nations recognize the value of education in creating human capital, the institutions that provide education will come under increasing strain. State system of education may not survive demographic and technological change. Political upheavals in unstable regions and the ease of international travel will ensure a steady flow of immigrants, legal and illegal, from poor nations to rich ones. As tides of immigration sweep across the rich world, the receiving nations have a choice; they can assimilate the newcomers to the home culture, or they can expect a proliferation of cultures within their borders. Early this century, state systems assimilated newcomers and taught them how to fit in. Today social science frowns on assimilation, seeing it as a form of cultural coercion, so state systems of education are likely to eschew cultural coercion. (CSS 1994)

## PRÉCIS EXERCISE 3

**Q: Write a précis of the following passage in about 100 words and suggest the title: (20+5)**

Objectives pursued by, organizations should be directed to the satisfaction of demands resulting from the wants of mankind. Therefore, the determination of appropriate objectives for organized activity must be preceded by an effort to determine precisely what their wants are. Industrial organizations conduct market studies to learn what consumer



goods should be produced. City Commissions make surveys to ascertain what civic projects would be of most benefit. Highway Commissions conduct traffic counts to learn what constructive programmes should be undertaken. Organizations come into being as a means for creating and exchanging utility. Their success is dependent upon the appropriateness of the series of acts contributed to the system. The majority of these acts is purposeful, that is, they are directed to the accomplishment of some objectives. These acts are physical in nature and find purposeful employment in the alteration of the physical environment. As a result utility is created, which, through the process of distribution, makes it possible for the cooperative system to endure.

Before the Industrial Revolution most cooperative activity was accomplished in small owner managed enterprises, usually with a single decision maker and simple organizational objectives. Increased technology and the growth of industrial organization made necessary the establishment of a hierarchy of objectives. This in turn, required a division of the management function until today a hierarchy of decision makers exists in most organizations. The effective pursuit of appropriate objectives contributes directly to organizational efficiency. As used here, efficiency is a measure of the want satisfying power of the cooperative system as a whole. Thus efficiency is the summation of utilities received from the organization divided by the utilities given to the organization, as subjectively evaluated by each contributor.

The function of the management process is the delineation of organizational objectives and the coordination of activity towards the accomplishment of these objectives. The system of coordinated activities must be maintained so that each contributor, including the manager, gains more than he contributes. (CSS 1982)

#### PRÉCIS EXERCISE 4

**Q:** Write a précis of the following passage in about 100 words and suggest the title: (20+5)

An important part of management is the making of rules. As a means of regulating the functioning of an organization so that most routine matters are resolved without referring each issue to the manager they are an essential contribution to efficiency. The mere presence of carefully considered rules has the double-edged advantage of enabling workers to know how far they can go, what is expected of them and what channels of action to adopt on the one side, and on the other, of preventing the management from behaving in a capricious manner. The body of rules fixed by the company for itself acts as its constitution, which is binding both on employees and employers, however, it must be remembered that rules are made for people, not people for rules. If conditions and needs change rules ought to change with them. Nothing is sadder than the mindless application of rules which are outdated and irrelevant. An organization suffers from mediocrity if it is too rule-bound. People working in will do the minimum possible. It is called "working to rule" or just doing enough to ensure that rules are not broken. But this really represents the lowest level of the employer-employee relationship and an organization afflicted by this is in an unhappy condition indeed. Another important point in rule-making is to ensure that they are rules which can be followed. Some rules are so absurd that although everyone pays lip-service to them, no one really bothers to follow them. Often the management knows this but can do nothing about it. The danger of this is, if a level of disrespect for one rule is created this might lead to an attitude of disrespect for all rules. One should take it for granted that nobody likes rules, nobody wants to be restricted by them, and, given a chance, most people will try and break them. Rules which cannot be followed are not only pointless, they are actually damaging to the structure of the organization. (CSS 1981)



### PRÉCIS EXERCISE 5

**Q:** Write a précis of the following passage in about 100 words and suggest the title: (20+5)

The attention we give to terrorism often seems disproportionate to its real importance. Terrorism incidents make superb copy for journalists, but kill and maim fewer people than road accidents. Nor is terrorism politically effective. Empires rise and fall according to the real determinants of politics—namely overwhelming force or strong popular support—not according to a bit of mayhem caused by isolated fanatics whom one would take seriously enough to vote for it. Indeed, the very variety of incidents that might be described as "terrorism" has been such as to lead critics to suggest that no single subject for investigation exists at all. Might we not regard terrorism as a kind of minor blotch on the skin of an industrial civilization whose very heart is filled with violent dreams and aspirations. Who would call in the dermatologist when the heart itself is sick.

But popular opinion takes terrorism very seriously indeed and popular opinion is probably right. For the significance of terrorism lies not only in the grotesque nastiness of terroristic outrages but also in the moral claims they imply. Terrorism is the most dramatic exemplification of the moral fault of blind willfulness. Terrorism is a solipsistic denial of the obligation of self-control we all must recognize when we live in civilized communities.

Certainly the sovereign high road to misunderstanding terrorism is the pseudo-scientific project of attempting to discover its causes. Terrorists themselves talk of the frustrations which have supposedly necessitated their actions but to transform these facile justifications into scientific hypotheses is to succumb to the terrorists own fantasies. To kill and maim people is a choice people make, and glib invocations of necessity are baseless. Other people living in the same situation see no such necessity at all. Hence there are no "causes" of terrorism; only decision to terrorize. It is a moral phenomenon and only a moral discussion can be adequate to it. (CSS 1980)

### PRÉCIS EXERCISE 6

**Q:** Write a précis of the following passage in about 100 words and suggest the title: (20+5)

Probably the only protection for contemporary man is to discover how to use his intelligence in the service of love and kindness. The training of human intelligence must include the simultaneous development of the empathic capacity. Only in this way can intelligence be made an instrument of social morality and responsibility - and thereby increase the chances of survival.

The need to produce human beings with trained morally sensitive intelligence is essentially a challenge to educators and educational institutions. Traditionally, the realm of social morality was left to religion and the churches as guardians or custodians. But their failure to fulfil this responsibility and their yielding to the seductive lures of the men of wealth and pomp and power are documented by history of the last two thousand years and have now resulted in the irrelevant "God Is Dead" theological rhetoric. The more pragmatic men of power have had no time or inclination to deal with the fundamental problems of social morality. For them simplistic Machiavellianism must remain the guiding principle of their decisions - power is morality, morality is power. This over-simplification increases the chances of nuclear devastation. We must therefore hope that educators and educational institutions have the capacity, the commitment and the time to in-still moral sensitivity as an integral part of the complex pattern of functional human intelligence. Some way must be



found in the training of human beings to give them the assurance to love, the security to be kind, and the integrity required for a functional empathy. (CSS 1979)

### PRÉCIS EXERCISE 7

**Q:** Write a précis of the following passage in about 100 words and suggest the title: (20+5)

"I was a firm believer in democracy, whereas he (D.H. Lawrence) had developed the whole philosophy of Fascism before the politicians had thought of it. "I don't believe", he wrote, "in democratic control. I think the working man is fit to elect governors or overseers for his immediate circumstances, but for no more. You must utterly revise the electorate. The working man shall elect superiors for the things that concern him immediately, nor more. From the other classes, as they rise, shall be elected the higher governors. The thing must culminate in one real head, as every organic thing must— no foolish republics with no foolish presidents, but an elected king, something like Julius Caesar." He, of course, in his imagination, supposed that when a dictatorship was established, he would be the Julius Caesar. This was the part of the dream-like quality of all his thinking. He never let himself bump into reality. He would go into long tirades about how one must proclaim "the truth" to the multitude, and he seemed to have no doubt that multitude would listen. Would he put his political philosophy into a book? No in our corrupt society the written word is always a lie. Would he go in Hyde Park and proclaim "the Truth" from a soap box? No: that would be far too dangerous (odd streaks of prudence emerged in him from time to time). Well, I said, what would you do? At this point he would change the subject.

Gradually I discovered that he had no real wish to make the world better, but only to indulge in eloquent Soliloquy about how bad it was. If anybody heard the soliloquies so much the better, but they were designed at most to produce a little faithful band of disciples who could sit in the deserts of new Mexico and feel holy. All this was conveyed to me in the language of a Fascist dictator as what I must preach, the "must" having thirteen under linings." (CSS 1978)

### PRÉCIS EXERCISE 8

**Q:** Write a précis of the following passage in about 100 words and suggest the title: (20+5)

Those who regard the decay of civilization as something quite normal and natural console themselves with the thought that it is not civilization, but a civilization, which is falling a prey to dissolution, that there will be a new age and a new race in which there will blossom a new civilization. But that is a mistake. The earth no longer has in reserve, as it had once, gifted peoples as yet unused, who can relieve us and take our place in some distant future as the leader of our spiritual life. We already know all those that the earth has to dispose of. There is not one among them which is not already taking such a part in our civilization that its spiritual fate is determined by our own. All of them, the gifted and the un-gifted, the distant and the near, have felt the influence of those forces of barbarism which are yet working among us. All of them are, like ourselves, diseased, and only as we recover can they recover.

It is not the civilization of a race, but that of mankind, present and future alike, that we must give up as lost, if belief in the rebirth of our civilization is a vain thing. But it need not be so give up. If the ethical is the essential element in civilization, decadence changes into renaissance as soon as ethical activities are set to work again in our convictions and in the ideas which we undertake to stamp upon reality. The attempt to bring this about is well worth making, and it should be world-wide. It is true that the difficulties that have to be reckoned



with in this undertaking are so great that only the strongest faith in the power of the ethical spirit will let us venture on it.

Again the renewal of civilization is hindered by the fact that it is so exclusively the individual personality which must be looked to as the agent in the new movement.

The renewal of civilization has nothing to do with movements which bear the character of the experiences of the crowd, these are never anything but reactions to external happenings. But civilization can only revive when there shall come into being in a number of individuals a new tone of mind independent of the one prevalent among the crowd and in opposition to it, a tone of mind which will gradually win influence over the collective one, and in the end determine its character. It is only an ethical movement which can rescue us from the slough of barbarism, and the ethical comes into existence only in individuals.

The final decision as to what the future of a society shall be depends not on how near its organization is to perfection, but on the degrees of worthiness in its individual members. The most important, and yet the least easily determinable element in history is the series of unobtrusive general changes which take place in the individual dispositions, and that is why it is so difficult to understand thoroughly the men and events of past times. The character and worth of individuals among the mass and the way they work themselves into membership of the whole body, receiving influences from it and giving others back, we can even today only partially and uncertainly understand.

One thing, however, is clear. Were the collective body works more strongly on the individual than the latter does upon it, the result is deterioration because the noble element on which everything depends, namely the spiritual and moral worthiness of the individual is thereby necessarily constricted and hampered. Decay of the spiritual and moral life then sets in which renders society incapable of understanding and solving the problems which it has to face. Therefore, sooner or later, it is involved in catastrophe, and that is why it is the duty of individuals to a higher conception of their capabilities and undertake the function which only the individual can perform, that of producing new spiritual-ethical ideas. If this does not come about many times over nothing can save us.

(CSS 1977)

### PRÉCIS EXERCISE 9

**Q: Write a précis of the following passage in about 100 words and suggest the title: (20+5)**

The present-day industrial establishment is a great distance removed from that of the last century or even of twenty-five years ago. This improvement has been the result of a variety of forces— government standards and factory inspection: general technological and architectural advance by substituting machine power for heavy or repetitive manual labour: the need to compete for a labour force: and union intervention to improve working conditions in addition to wages and Hours.

However, except where the improvement contributed to increased productivity, the effort to make more pleasant has had to support a large burden of proof. It was permissible to seek the elimination of hazardous, unsanitary, unhealthful, or otherwise objectionable conditions of work. The speedup might be resisted to a point. But the test was not what was agreeable but what was unhealthful or, at a minimum, excessively fatiguing. The trend toward increased leisure is not reprehensible, but we resist vigorously the notion that a man should work less hard on the job. Here older attitudes are involved. We are gravely suspicious of any tendency to expand less than the maximum effort, for this has long been a prime economic virtue.

In strict logic there is as much to be said for making work pleasant and agreeable as for shortening Hours. On the whole it is probably as important for a wage-earner to have



pleasant, working conditions as a pleasant home. To a degree, he can escape the latter but not the former— though no doubt the line between an agreeable tempo and what is flagrant feather-bedding is difficult to draw.

Moreover it is a commonplace of the industrial scene that the dreariest and most burdensome tasks, requiring as they do a minimum of thought and skill frequently have the largest number of takers. The solution to this problem lies, as we shall see presently, in driving up the supply of crude manpower at the bottom of the ladder. Nonetheless the basic point remains, the case for more leisure is not stronger on purely *prima facie* grounds than the case for making labour-time itself more agreeable. The test, it is worth repeating, is not the effect on productivity. It is not seriously argued that the shorter work week increases productivity— that men produce more in fewer Hours than they would in more. Rather it is whether fewer Hours are always to be preferred to more but pleasant ones. (CSS 1976)

### PRÉCIS EXERCISE 10

**Q:** Write a précis of the following passage in about 100 words and suggest the title: (20+5)

Some societies have experimented with eliminating the middleman. Prices can certainly be controlled better if the government acts as the middleman, because, after all, goods have to be lifted and transported to the other parts of the country. But governments are not usually very efficient or quick in these matters. Nor are they economical – a lot of file and paperwork involving a lot of people adds up to a lot of indirect expense. Although in theory it ought to be possible to reduce prices by eliminating the middleman, in practice it seems to be an essential evil.

Business can be left to find its own level in accordance with the so-called 'laws' of supply and demand. By and large, Pakistan is what is called a 'seller's market' because essential goods are usually in short supply or are inclined to fall below the needs of an overgrowing population. Market manipulation in such a situation is easy and unfortunately fairly common. Goods usually disappear at about the time they are needed most, leading to price spirals and malpractices. Price control under such circumstances becomes a little unrealistic unless a huge department can be set up with vigilance teams and inspectors empowered to raid shops and warehouses. The effort to control a seller's market is so great and the cost so high that in fact not a great deal of control can be exercised. An alternative method is to encourage the growth of 'buyer's market' in which the customer has a choice between many competing products. Competition automatically forces good quality and low prices on the goods. This is at present only possible in the high production areas of the world. But competition leads to malpractices of a different kind. Survival for a business often depends upon the destruction of competing business and big companies have a natural advantage over small ones. An obsessive drive to 'sell' is generated in such a system. Huge sums are spent on advertising, the costs of which are transferred to the buyer. People are tricked and badgered into buying things they do not really need.

### PRÉCIS EXERCISE 11

**Q:** Write a précis of the following passage in about 100 words and suggest the title: (20+5)

The pain of a kick on the shin soon passes away, but the pain of wound to our self-respect or our vanity may poison a whole day. For these are few things more catching than bad temper and bad manners. Bad manners probably do more to poison the stream of the

general life than all the crimes in the calendar. But all the same discourtesy is not a legal offence and the law cannot become the guardian of our private manners. While it is true that there is no law that compels us to say "please", there is a social practice much older and more sacred than any law which enjoins us to be civil. And the first requirement of civility is that we would acknowledge a service. "Please" and "Thank you" are the small change with which we pay our way as social beings. They are the little courtesies by which we keep the machine of life oiled and running sweetly. They put our intercourse upon the basis of a friendly co-operation, an essay give-and-take, instead of on the basis of superiors dictating to inferiors.

### PRÉCIS EXERCISE 12

**Q: Write a précis of the following passage in about 100 words and suggest the title: (20+5)**

The man, for instance, who, having wealth, is yet lacking in refinement of mind, who has no education by which he may understand and enjoy the beauties of literature, art and nature, can only use his money for the gratification of sexual appetites and be, therefore, not all-powerful. Any power he may have is the power of a brute which works for destruction rather edification. On the other hand is the man of trained intellect, the man whose soul has been open to the noble influences around him, who has treasured up not gold but a store of precious learning. He looks calmly upon the world around him, scorns its follies and despises its so-called pleasures. He has within himself a source of intellectual joy in contemplation of the mysteries and problems of the world and its history. He is the Man of Power before whom the Man of Gold must bow down in homage as to a king. Carlyle, in his study, living with his wife on an income of \$100 per annum, but sending forth living words to stir the hearts of his countrymen, was more powerful than an American Millionaire, or any other whose money was used merely for perishable things of the world.

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